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WITH A VIEW OF
OTHER BENEVOLENT OPERATIONS

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THE
MISSIONARY HERALD.

VOL. XCV. — JANUARY, 1899. — No. I.

OUR readers have noticed before coming to this first paragraph that many changes have been introduced into our magazine. A new cover has been adopted, giving opportunity for presenting some missionary scene upon its first page. The Table of Contents will be found, in a condensed form, on the second page of the cover. It will be seen, also, that our magazine is much more fully illustrated than ever before. Improvements of this sort have long been desired, but the added cost, both of the cuts themselves and the improved quality of paper necessary for printing them well, has stood in the way of this desirable change. After much consideration, and on the advice of many friends, it has been decided, while improving greatly the magazine, to reduce the price from \$1 to 75 cents per annum, and to furnish it, if in clubs of ten or more, at the rate of 50 cents, in the hope that a much larger constituency may be reached. May we not expect that a host of our friends, pastors and others, will take advantage of this present opportunity, and see to it that some arrangements are made in their churches for a greatly increased subscription list? Is there not in every church some good friend of missions who can and will secure a club of at least ten subscribers, if not of scores, at 50 cents each, and so increase missionary knowledge and interest? We ask for the earnest coöperation of Christians in our churches in this endeavor, which we admit is a somewhat bold one, to popularize our foreign missionary literature. It is not necessary to repeat here some things that are said in the Prospectus of the *Missionary Herald* for 1899, given in the preceding advertising pages. *Please read those pages.*

WILL our friends allow us to be frank with them and say that the reason why the desired improvements have not been made sooner is the fact that such a very large number, either as pastors or Honorary Members, were receiving their magazine free? The bare cost of sending our magazine to these persons has been not less than \$7,000 a year. The Board desires to recognize fully the right of Honorary Members, under the promise made when they were constituted such, to receive the *Missionary Herald* without charge, *on the condition of annual application*. There is no purpose to put any restriction on this right in suggesting, as we now do, that if, in the interests of the great cause, those who are entitled to the *Herald* should be willing to remit the lessened amount now to be charged for it, it would materially aid the magazine and help in its further improvement. Seventy-five cents (or 50 cents in clubs) is a small amount for each one, but it would make several thousand dollars' difference annually to our Board were it paid.

To Honorary Members
and Pastors.

HAVE you secured your copy of the Almanac for 1899? If not you should surely do so, and keep it on your table the year round. It is ornamental as well as most useful. Send 10 cents to Mr. C. E. Swett, Congregational House, Boston, and receive a copy.

**The American Board
Almanac.**

THE following utterances of Dr. G. H. Hepworth in reference to the missionaries of Turkey, whom he had seen in their homes, may well be pondered by Christians in America as they are considering what shall be their gifts for the present year to the missionary cause. Dr. Hepworth, in his volume "Through Armenia on Horseback," says:—

**They Should be
Supported.**

"Americans do not appreciate their missionary service. In a far-off way we admire these men and women whose lives are full of self-sacrifice, but if we could once look into their homes and get a glimpse of the awful isolation in which they live so cheerfully, we should see to it that they wanted no comforts which money could buy. They have too small salaries, and yet the world is full of gold. They spend themselves, and also what they can spare from their slender incomes—more than they can spare—for the relief of the poor, who are all around them. No man can resist the impulse to empty his purse when he sees such depths of misery as even I, in my short sojourn, have beheld; and I can only say that the Western world ought to double its generous gifts to those whose lives are saddened by their ceaseless ministrations to the wretched creatures, widowed and orphaned, who knock at their doors for a word of encouragement or a crust of bread."

THE support of missionaries by churches and individuals is not a new thing in the history of the American Board; but the past few years have seen quite a gain in this method of helping the work. Since the late annual meeting at Grand Rapids a number of missionaries have been placed in intimate relations with churches or Sunday schools, resulting in an entirely extra gift to the Board, or a greatly enlarged offering. "The Brotherhood" of the Harvard Church in Brookline, Mass., has raised about \$1,100, which is to be above all usual gifts to the Board, and has taken the support of a missionary in China. A church in Bangor, Me., has assumed the support of a single missionary in Japan, and another church in the same city is planning to do the same thing. A young man and wife recently appointed were sought for by three churches, but were assigned to a church in Fall River. One of the missionaries in Turkey is cared for by a church in Andover, while his wife is supported by a church in Lynn. A Sunday school in Springfield, Mass., has taken the support of a young physician recently sent to Eastern Turkey. One of the latest accessions to Central Turkey is a young man who pledges his own support for a time. A missionary now about reaching his work in Micronesia is to be supported by a church in Providence, R. I. Several missionaries are offered to Endeavor Societies to be supported by shares. We hope the Endeavorers will respond. Apart from the missionaries maintained by the Woman's Boards, something like fifty missionaries are supported in whole or in part by churches, societies, or individuals.

**Forward Movement
Missionaries.**

THE American Board needs about \$55,000 each month in order to keep up its present work and meet its obligations. It has a splendid plant, which ought not to be dismantled. The receipts are as follows:—

Regular donations from churches and individuals in the month of	
November	\$22,694.01
Legacies in November	2,587.85
	<hr/>
	\$25,281.86
Regular donations from churches and individuals for three months	
of fiscal year	\$73,384.50
Legacies for three months	8,839.10
	<hr/>
	\$82,223.60

In the month of November \$126.28 were received for the debt, and in three months \$379.28.

The receipts in *special donations*—that is, money spent as requested by the donors—in November were \$1,474.72, and for three months \$6,823.33.

The Congregational churches have increased nearly 50 per cent since 1881, but the churches gave less to foreign missions in 1898 than in 1881. Had the standard of giving to the American Board in 1881 been followed in 1898 we should have had over a million dollars. Is it not time to ask of God concerning his will? If the people of God can only know the field, the work and the workers, there will be no lack. “To Christian hearts the appeal of the world in its needs and darkness is a ceaseless cry, and to the church the field is the world.” We urge all to bear a part.

The Mission World reports that Bishop Cabrera, of the Spanish Protestant church, now staying in England, has received letters stating that since war broke out the membership of the Anglican church in Spain has had a wonderful increase, several priests and a large number of private citizens having left the Roman Catholic for the Protestant church. One distinguished member of the Spanish aristocracy has requested the Protestant community to send to his town a Protestant minister to conduct services, and has placed a building at their disposal.”

THE friends of Japan will be specially interested in the letter of Mr. Albrecht, given on another page, reporting the spiritual refreshment that has come in connection with the work in the province of Joshu. Mr. Albrecht’s testimony as to the evangelical spirit pervading the pastors and churches is most welcome and should certainly stimulate the prayers of Christians for that empire.

IT is gratifying to learn that the theological classes under the instruction of our missionaries in Kyoto, Japan, have resumed work for the year with the promise of excellent results. The former pupils have all returned and several new ones have been added. As far as numbers go, the new school is probably as large as any theological school in Japan. The theological department of the Doshisha has three students.

NOTWITHSTANDING the reversal by the dowager empress of China of the decree of the emperor in reference to schools and the study of Western science, it is manifest that the proposals that were made have given the matter of education a new impulse among the people. It is understood more clearly than it was before that there is something in the Western learning that the Chinese have not, and that it is altogether worth while to have some knowledge of this Western learning. In this connection Mr. Atwater, of Shansi, calls attention to the wisdom and forecast of Protestant missionaries in translating books of science into Chinese. The result of this work is marvelous. At Fen-cho-fu, for instance, the district and provincial magistrates and the principal schoolmaster have just purchased numbers of books from our missionaries, and have ordered others that they have not on hand. The demand for new books, even in this interior province of Shansi, is so great that some enterprising members of the Christian congregation propose to start a bookstore, investing several hundred dollars in the enterprise. The retrogressive act of the dowager empress may check this enterprise for a time, but the people have learned that there is something in the Western learning which it is well for them to have, and the missionaries who have provided the means of gaining this knowledge for them will be held in corresponding esteem.

AMONG the reports which come to us from China is one which seems to be widely credited—that six persons belonging to the progressive party, and who were prominent supporters of the emperor when he issued his decree, had been beheaded by the dowager empress. One of them, Mr. Lin Suh, was a Foochow man, and of him we have the following account: “He was only twenty-two years old, and had secured the second literary degree at the remarkably early age of nineteen. Some time since he reprinted an astronomy prepared by Rev. Justus Doolittle and Rev. Charles Hartwell of Foochow, adding his own notes to the various chapters, showing how these facts controverted the ancient Chinese doctrines and yet were true. This is only one of the instances which show his progressive spirit, and explain why the wrath of the conservative party should fall on him. Can we wonder that with men like these the empress dowager should feel, as stated in her monthly official dispatch, that ‘in case of a delay a revolution might arise,’ and therefore she ordered to have them ‘executed at once, without trial.’ Thus again we see the path of progress stained with the blood of the innocent.”

WE think that a great many must share with us the feeling of surprise and regret that, by the action of the General Assembly of the Presbyterian church, *The Church at Home and Abroad* is to be discontinued from January 1, together with *The Assembly Herald* as it has hitherto existed. What the new paper, which is to bear the name of *The Assembly Herald*, is to be, we must wait and see, but it will have a difficult task to excel what the *Church at Home and Abroad* has been within the past year or two. We felt almost like crying “murder” when the report came that such an excellent publication was to be slaughtered.

**Demands for Books
in China.**

**A Martyr to
Progress.**

Prematurely Dead.

THE knowledge that young missionaries, well equipped and consecrated, are on their way from the home churches to the foreign field is an inspiration.

Moving to the Front.

On Christmas evening a party of five young people will sail from San Francisco for China. The Foochow Mission has long been pleading for helpers to carry on its most successful work. It is to the credit of Doane College in Nebraska that it can give one of its students, with high testimonials, to the work of missions in the person of Miss Minnie M. Borts, one of the daughters of Nebraska. Two other young ladies are in this party from Ohio, sisters going out from their home together in order to answer the Master's call to them. Miss Frances K. Bement is a graduate of Oberlin College, and has had experience in teaching. Her sister, Miss Lucy P. Bement, M.D., has the training of a physician, and no little experience in the



REV. GEORGE W. HINMAN.



MRS. KATE R. HINMAN.

hospital and dispensary. We anticipate much from their united efforts in the Shao-wu station of the Foochow Mission. To the same place also we are sending Rev. and Mrs. George W. Hinman, whose faces appear on this page. A graduate of Wheaton High School, Illinois, a student of Oberlin and Harvard Divinity School, and with experience as a teacher, and at the last acting president of Gates College in Nebraska, Mr. Hinman brings experience and ability to this work, in which he will be well seconded by his wife, who has shared all his anticipations in regard to the foreign missionary service. We congratulate these young people upon their

opportunity, and we ask the sympathy and affection of our churches in their behalf as they take up their untried duties in the most interesting land for missionary enterprise in the world today.

SOMEONE has well characterized the difference between the early times and the present in reference to the methods of propagating Christianity, in saying that men formerly preached the gospel with the sword, but now they are preaching it with the lancet. Medical missions are having wonderful effect in the healing of souls as well as bodies.

**The Lancet,
Not the Sword.**

It is sometimes suggested, in view of the diminished receipts at home, that a larger portion of the burden should be thrown upon the native Christians in our missions. Now it should be known that these Christians are, with few exceptions, bearing most heroically all the burden possible for them. Dr. R. A. Hume, of Ahmednagar, writes us that "American Christians would surely be touched if they could see how some of these native Christians are trying to meet their responsibilities. Few days pass in which village Christians do not send or bring something for their churches. Within the past few days I have received small sums of money from five towns; fourteen loads of firewood were brought *on their heads* by Christians from a town ten miles away; firewood, vegetables, and grass from Christians in a town seven miles away; fodder and firewood from Christians in a town four miles away." Other instances of self-sacrificing benevolence are named, including a donation of fifty rupees from the Second Church in Ahmednagar, which has an article in its constitution forbidding the reception of pecuniary aid from the mission. The people are doing what they can in the matter of self-support, but their poverty is so deep that the gifts are necessarily small. It is therefore impossible for them to make up the more than fifty per cent reduction in the appropriation for evangelistic work. They ought not to be asked to do the impossible.

REV. EDWARD FAIRBANK, of the Marathi Mission, has been transferred to the station at Wadale, previously occupied by his brother, Rev. Henry Fairbank, and writes of their condition there as desperate. The situation is described as follows: "A district with a flourishing work, new demands, new possibilities, and rare opportunities, all passed by; the established work probed to the quick. It would be wrong to close up more work in this district. But what can I do?" Mr. Fairbank states that the expenses over and above the appropriations would average \$150 a month. After taxing all their resources, including government grants, there will be a balance of \$600 to be met at the end of the year, or the work must be closed. After speaking of their severe experience from famine and plague, Mr. Fairbank says: "But above and beyond all this, reductions are still with us, and nothing strains our lives more than these reductions. We do not doubt God. He is blessing this work most wonderfully, but there is a mistake somewhere. It looks to me as if that mistake could only become evident to the people at home by frank statements from us of the work which is theirs as well as ours. The reductions are certainly keeping people out of the kingdom of God."

**"A Mistake
Somewhere."**

MRS. CAROLINE R. ALLEN entered into rest at Auburndale, Mass., on the morning of November 25, 1898, after many years of waiting and suffering.

Mrs. C. R. Allen.

Mrs. Allen was born in Hampden, Me., November 2, 1828, was married to Rev. Orson P. Allen of Mt. Morris, N. Y., September 5, 1855, and together they sailed for Turkey as missionaries of the Board, October 27 of the same year. They were at Smyrna for a brief period, and at Trebizond for about a year, settling permanently at Harpoot, in the Eastern Turkey Mission, in the summer of 1857. Mrs. Allen was a sister of the late Dr. Crosby H. Wheeler, who was the builder and first president of Euphrates College, and who at the same time, with Mrs. Wheeler, began work at Harpoot. Their home and labors were at this place throughout their lives. Mrs. Allen is the second to go of that company of six who have planned and worked together at Harpoot for nearly forty years. Dr. and Mrs. Barnum are still there. At the time of the massacres, in November, 1895, Mr. and Mrs. Allen lost their home and everything they possessed of earthly goods, she, then an invalid, being carried by a faithful Armenian servant from place to place until they arrived at the main college building, where she lived for some time. In the spring of 1896 they came to this country, and have since made their home in Aburndale.



Mrs. Allen leaves three children, all born on the mission field. The oldest son was at one time under appointment as a missionary, but was prevented from going. The second, Rev. Herbert M., was for five years a missionary at Van, in the Eastern Turkey Mission; and the daughter Annie, although not under appointment, served for several years as teacher in the female department of Euphrates College. All of these children, with Mr. Allen, were at her bedside at the last. The devotion of the daughter in her self-forgetful care of the mother during these years of invalidism and suffering has been touching indeed. Mrs. Allen's life in the mission field was marked by intense earnestness, activity, and zeal, always sustained by a firm faith that all efforts were ultimately to be crowned with success.

WE learn from Japan that Rev. Mr. Tomeoka, who will be remembered by many in this country as a special student in the matter of prison reform, and who prior to coming to the United States was engaged in prison work in the Hokkaido, has been appointed teacher of morals in the great Surgamo prison, which is just outside of Tokyo. The appointment seems to have stirred up considerable controversy, since certain Buddhist teachers have united in attacking the government because of it. The government defends its action on the ground that there are Christian prisoners who ought to have a teacher of their own faith; but it might more frankly state that its object is to employ teachers, whatever may be the religious faith, who can accomplish the best results in the prison.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1897-98.

MISSIONS.	MISSIONARIES AND ASSISTANTS.										PREACHING.										CHURCHES.				EDUCATION.										Total payments by the people.
	American.					Native.					Total.	Places for stated preach- ing.				Average congregations.	Sabbath school member- ship.	Adherents. ¹	Number of churches.	Members.	Received on confession.	Theological schools.	Students.	Boarding and High Schools.				Common Schools.	Pupils.	Grand total under instruc- tion.					
	When begun.	Stations.	Ordnations.	Ordnained.	Other men.	Wives.	Other women.	Total.	Ordnained.	Other preachers.		Teachers.	Other helpers.																						
West Central Africa.	1880	4	5	7	1	1	6	20	14	14	4	18	38	10	515	301	504	3	73	5	18	..	..	..	557	539	557	438	104			
East Central Africa.	1883	2	16	2	1	3	1	7	..	..	..	7	11	17	53	135	250	1	27	11	..	42	19	2	67	67	128	164	..			
Zulu	1835	10	16	7	1	9	12	30	6	15	64	21	106	136	199	1,876	13,095	23	2,466	301	12	4	53	210	41	1,950	2,225	..	..				
European Turkey	1859	5	46	11	..	8	6	25	11	14	36	21	82	107	49	2,614	1,985	2,998	14	1,122	98	3	3	81	120	13	369	642	4,280	..					
Western Turkey	1849	7	102	21	..	1	20	34	70	28	42	212	32	366	106	..	8,334	15,000	37	3,703	239	5	15	521	629	117	5,515	6,705	34,949	..					
Central Turkey	1847	2	44	7	..	6	12	25	18	25	100	32	235	200	60	13,095	17,227	35	5,374	502	1	7	10	168	304	129	6,674	7,100	9,596	..					
Eastern Turkey	1836	5	87	13	1	13	15	42	18	22	106	48	254	296	87	9,323	12,777	41	2,413	175	1	..	12	209	124	142	7,658	8,954	17,542	..					
Marathi	1813	8	109	12	..	11	13	36	18	23	224	117	382	418	109	..	7,451	43	3,354	748	1	10	17	792	628	116	3,186	4,856	2,818	..					
Madras	1834	11	301	15	..	13	7	35	23	119	287	86	515	550	307	8,818	15,495	38	4,595	173	2	44	11	536	367	148	4,431	5,010	4,902	..					
Ceylon	1816	7	24	3	..	3	3	9	18	22	331	68	439	448	60	..	3,312	18	1,842	82	..	5	515	176	133	9,181	9,965	6,982	..						
Foochow	1847	5	103	7	3	..	8	24	7	40	104	39	190	214	70	3,005	1,948	8,000	39	1,760	368	2	28	7	161	173	82	1,640	2,020	7,313	..				
South China	1883	2	10	2	..	2	1	5	1	14	13	5	33	38	11	540	654	4	316	130	1	4	2	15	14	11	302	335	750	..					
North China	1854	7	57	18	4	11	13	58	5	32	34	43	114	172	54	2,160	3,690	8	2,266	265	1	29	12	175	160	30	349	1,423	699	..					
Shansi	1882	2	7	7	1	..	8	2	..	3	6	11	29	7	260	120	412	2	67	29	..	2	36	..	1	15	51	136	..	..			
Japan	1869	12	183	22	..	22	27	71	35	38	14	35	122	193	183	..	15,000	72	10,081	379	1	10	4	..	370	..	..	410	11,630	..			
Sandwich Islands	1819	1	..	3	..	3	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Micronesia	1852	3	50	7	1	6	9	23	25	39	37	..	101	124	152	4,936	21,000	49	5,313	966	3	114	2	..	71	91	4,343	4,528	1,456	..					
Mexico	1872	6	62	6	..	6	7	19	1	8	10	3	22	41	62	1,333	1,449	17	866	So	1	8	3	30	130	6	183	345	3,000	..					
Spain	1872	1	15	1	..	1	4	6	4	2	12	4	22	28	15	540	675	8	449	37	..	1	..	40	65	46	551	2,915	2,801	..					
Austria	1872	1	50	2	..	2	..	4	10	3	..	3	16	20	50	1,930	224	13	915	124	5	2	..	40	..	85	130	..	..	..		
Totals	..	601	1271	173 ³	11	4	1734 ⁴	539	220	477	1,711	507	2,975	3,514	1,917	48,831	59,701	405	47,023	4,652	18	316	113	3,454	3,575	1,139	46,963	56,641	\$116,753	..					

¹ Some items in this column are estimated.

² From last year's report.

³ Of whom seventeen are physicians.

⁴ Of whom four are physicians.

⁵ Of whom six are physicians.

KUSAIE, THE GEM OF THE PACIFIC.

THIS island, to which public attention has been so suddenly called by the proposal of the United States to secure it as a coaling station and as an intermediate point between America and Asia for a telegraphic station, is a spot in which the friends of the American Board have a deep interest. A little over a year ago the *Missionary Herald* gave an article, with several illustrations, by Rev. Mr. Channon of Kusaie, concerning the products and people of the island. We are glad to refer our readers to that article, to be found in the number for August, 1897, and propose here to give a few additional facts, with some illustrations.

Kusaie is the most eastern island of the Caroline group, Yap and the Pelews being at the western extreme, some 1,800 miles distant from Kusaie.



DOVE ISLET, KUSAIE.

The Carolines were discovered in 1528 and were so named in honor of Charles II of Spain. Kusaie was formerly called Ualan, and sometimes Strong's Island, and under these names it has been referred to in the recent negotiations at Paris. It should be known, however, as Kusaie, which is the native name. It is a high volcanic island with an area of about thirty square miles. When it was first visited by missionaries of the American Board, Messrs. Snow, Gulick, and Sturges, with their wives, in 1852, it was

estimated that it had over 1,500 inhabitants and there were said to have been previous to that time not less than 5,000, but the smallpox and other diseases had greatly reduced the population. A few years since the population dwindled to 150, but under better instruction and improved morals there has been an increase, so there are upon the island now about 400 people. The native church, which has a membership of 120, is cared for entirely by two native pastors, and the whole aspect of the community has been changed for the better. The Kusaians are said to be somewhat smaller in stature than other Micronesians; they are dark-skinned, with black, straight hair and black eyes.

The first *Morning Star* reached Kusaie for the first time on September 8, 1857, and the Rev. Hiram Bingham wrote of their arrival in the following glowing language:—

“What a feast to our weary eyes was this gem of the Pacific—so green, so romantic, so lovely! All about us there rose abruptly hills and mountains, covered to their very summits with the densest verdure. Beneath cocoanut and bread fruit and banana and banyan trees nestled the picturesque dwellings of the natives. Here and there a light canoe passed rapidly along, bearing the rich, spontaneous fruits which had only to be gathered as they were needed. Snow-white birds sailed gracefully along, at a dizzy height, toward the dark mountain sides. On a lovely islet, which the missionaries called Dove Island, stood the cottage of Mr. Snow; not far off were the houses of Dr. Pierson and Kanoa. Oh, how beautiful was this secluded spot! It might have been called a fairy scene.”

At that time the king of the island, George, was very favorably disposed toward the missionaries. Certain reckless white men had visited the island and had done much in debauching the people. But the king withstood them, declaring that he should have no white men on the island except the missionaries. At the time of his death he gave as his last charge that his people should be “kind to the missionaries.”

Kusaie has always had an importance quite out of proportion to its size and the number of its inhabitants. From this point stations in the other groups were taken, Ebon in the Marshall group, Apaiang in the Gilbert group, and Ponape in the Carolines. The Marshall and Gilbert islands being of coral formation and but a few feet above sea level, it has been found impracticable for Americans to live on them, and the natives of these groups, if they are to receive training as Christian preachers and teachers from Americans, must be taken to some place where Americans can reside permanently. Kusaie is perfectly adapted for this purpose, and the training schools for both these groups are located here. The *Morning Star*, having brought the pupils from the different islands, takes them annually on a visit to their homes and brings them back again for another year of study, and when they are sufficiently trained, locates them as preachers or teachers among their own people. In this way only can a native evangelical agency be prepared for the numerous islands of these two groups. The wisdom of this arrangement has been abundantly demonstrated and Kusaie must remain a most important point in our missionary work. At present there are residing upon Kusaie seven

American missionaries, three men and four women. It should be said that, though Spain claims the island, she has not attempted to exercise any



A NATIVE CONGREGATION ON KUSAIE.

authority there, save by an occasional visit of a Spanish war vessel. There has been no interference with the work of our missionaries, as was sadly

the case on Ponape, three hundred miles to the westward. However the negotiations between Spain and the United States in regard to the ceding of Kusaie may end, the island cannot fail to be regarded with deepest interest by American Christians.

THE DIVINE FORCE IN MISSIONS.

BY REV. ALEXANDER MCKENZIE, D.D.

[The following brief extracts are taken from a volume of Lowell Lectures just issued by Lamson, Wolfe & Co., Boston, entitled *The Divine Force in the Life of the World*. The lectures were delivered by Dr. McKenzie before the Lowell Institute in one of its regular courses, and attracted great attention at the time. In book form they will constitute a notable contribution to the defense of Christianity. The fact that there is a divine force in the life of the world, and that it is to Christianity that the world must look if it is to find help through religion, is most strikingly presented. Had we space we should gladly give larger quotations, but we select here a few passages bearing directly upon foreign missions, taken from the chapter on "The Cause of Christ in the Hands of Men."]

CAN we estimate the Christian forces? Every Christian is a force in the service of Christ. It is the condition of discipleship. By him others are to be won, and every man who is won is a new soldier of the Cross. It means this to be a Christian, as Christ bestows the name. The order is this: the Creator; the Son of Man with new life for men; multitudes of Christians in life and under the sway of the Holy Spirit to give life to the world. There are certain organizations of Christ's men which are to be regarded. There are churches, colleges, libraries, hospitals, brotherhoods, charities, in almost endless variety. The work for the world goes on, sometimes with observation and sometimes in secret. The hope which rules is unabated. It cannot be removed until faith vanishes away. After years in the wilderness the churches have found themselves, and have regained the meaning of their life. Figures easily slip from the mind, but I use them to give some impression of the forces now engaged in this part of the service of Christ. The statistics are recent, but no longer exact. There are eleven thousand six hundred and fifty-nine men and women who are by special appointment teaching the good news of God in countries which are not their own. There are sixty-four thousand two hundred and ninety-nine who are reported as native laborers, that is, persons who have themselves been taught, and are, in their turn, teaching their countrymen. The annual income of the voluntary associations which direct this enterprise is nearly thirteen million dollars.

Let it be remarked that this money is cheerfully given without thought of return, and to those who have never been seen by the givers; to people of strange lands, whose history and ways of life are separate from ours; as the free will offering of faith in Christ and his teaching, in the glad obedience of his command; and that those who have given their lives to this service, becoming exiles from country and home, and the things we value most, have done it in their devotion to him, their knowledge of his truth, their experience

of his love, their longing to have his name and grace made a blessing in all the earth. It is a splendid testimony to the reality of the Christian life. . . .

The roll of our thirty-six hundred American missionaries is a list of noblemen. They are college men, select men, who could fill the places here quite as well as those who stay at home. With them are women of high attainment, of beautiful culture, of serenest courage. They are good men and women, and good-natured; able to work, and able to work with others; with a conception of their enterprise which is a constant inspiration. No civil service rules are so strict as those under which these Christians pass. It is not to learn their belief more than their health, and disposition, and desire. It must be clear that they understand themselves, and are fitted to carry out the purpose of those who send them and support them. It is a serious matter to send missionaries abroad, to sustain them while they learn a strange language, and to invest a large hope in them, and those who do this have a right to know whom they are taking into partnership. The entire management of this enterprise is in the hands of strong men, men of business, lawyers, clergymen, and of women, wise to plan, skillful to discern, patient and brave; who bring all their wisdom to bear upon the religious, social, and financial questions which press upon them. The dignity of the work is in keeping with its importance. It is impossible to give results with an approach to fullness; they are of inferior moment while the work is steadily going on. But I find that the Protestant societies count up four thousand six hundred and ninety-four mission stations, with fifteen thousand two hundred outstations, over a million communicants, and nearly a million persons under instruction. What is sought is that every person in the world shall know Christ and receive his help; shall learn of him to know God, to do his will, to live in his favor, to have eternal life which can readily be extended to the world that comes next. The design is broad. It is not to seize a savage and snatch him from endless death; but to find the savage, or the sage, and tell him, what no man knows till he is told, at home or abroad, that the love of God is in the earth seeking its own, that it may give them a right spirit and persuade them into eternal life, which is the gift of love.

This Christian enterprise recognizes whatever good it finds, whatever of truth and faith, and making the most of this, in an economical spirit, adds to it more truth, higher truth, the Truth. These men have not consecrated themselves to a wearisome failure, and they intend to deserve the success for which they strive.

They know what they believe, and they believe that it is worth any man's knowing. They work rationally and discreetly. It is not proposed to transplant our Western system of thought and of life, and our institutions as they have been made for ourselves; but, in their own language, to present the Son of Man, and to persuade them to acknowledge him as Master and Lord; and to make their own philosophy and set up their own organizations, and to order their affairs after their own judgment. New England Christians are very well here. But we cannot expect the Chinaman to become a New Englander. Let him retain his Oriental habit of mind and hold it in allegiance to the one Teacher. The design is to build up a kingdom on the earth, includ-

ing all nations and peoples, where the will of God shall be done as it is in heaven.

It is not proposed that all this shall be accomplished by missionaries. Their work is to begin; to teach what they have learned, and to let this do its own work. They are to raise up in every country men of the land who shall minister to their own people. They are to make Christians of the New Testament order, in which every man who learned was to pass on the truth to his neighbor. Let me remark again, it is literally the method of the leaven and the seed. There is a natural limit, therefore, to the undertaking, and one which need not be far away.

We may not overlook the variety of the benefits which these men confer. They are by no means confined to things unseen and eternal. They are students and teachers. Geography, ethnology, history, sociology, philology, every department of knowledge is indebted to them. They represent their country, and with honor. Their service to the people whom they seek, given in their daily life, is manifold and inestimable. . . . I do not know of better reading than the memoirs of our missionaries for those who would see a really divine, Christ-like manhood in its grandeur. They give life and give it abundantly. They count nothing dear unto themselves if they can help others with it. They carry the wealth of the richest lands into those which are poorest. They create manhood. They teach law and liberty, good order and safety.

They make homes, elevate women, gladden children, save life and make it worth saving. They carry medicine and surgery, and all the useful arts. The African chief who exulted when he saw a plough, because it would save him five wives, offers a gross type of a man who felt better off. Imagine the advantage to the Dark Continent of having one David Livingstone within it! We need not inquire too carefully for the consequences. Duty does not depend upon that. But in any case no one can doubt the worth to a land of having the men and women whom we call missionaries live in it, with no other design than to do the people good.

Great things have been done. But let me repeat, much more has been done in taking up the work, getting it in hand, learning how to do it, getting established on the ground. The day of experiments is over. Investments are made, in men, in buildings, in churches and schools, in methods, in brave lives which have remembrance. It was the thoughtful statement of one of the scholarly leaders in this movement, called early from the work which needed him, and which he needed, that "Christianity has now become naturalized everywhere among the most diverse nations," and "everywhere demonstrates its character as the one religion for the human race."

COLLEGES AND COLLEGIATE INSTITUTIONS OF THE AMERICAN BOARD.

BY REV. JAMES L. BARTON, D.D.

THE history of the early Christian churches of New England shows how fully the founders of these churches believed in education. They began at

once to lay the foundations of educational systems, and these institutions stand today the pride, the strength, and the safety of society and the church. Congregationalism has always represented general and liberal education. Congregational academies, colleges, universities, and theological seminaries are found in all parts of our country, from Maine to California.

It is not strange, therefore, that the early missionaries of the Board, representing such an educated and educating constituency here at home, should have carried these principles with them as they crossed the seas and began to lay foundations for a similar work in other and less favored lands. It is to be expected that the descendants of the Puritans, going forth with the Puritan faith and the Puritan's purpose, should take with them not only the Bible, but the spelling book; that they should build not only churches, but schoolhouses; that they should seek to reach not only the hearts of the people to whom they went, but their heads; and that they should strive not only to make converts to the religion they were teaching, but to raise up trained men and women to be leaders in developing the work inaugurated.

These missionaries did not believe, any more than did our forefathers, that education alone can convert men and save society; but they did believe that the leaders of the newly organized society, to be efficient and trustworthy, must have a training that can be obtained only by means of a Christian education. Therefore schools were started by the missionaries almost as soon as churches were organized, and from that day to this in all the mission fields of the American Board Christianity has come to mean to all classes, not only a change of heart and life, but a quickened intelligence as well. The most ignorant men and women may become Christians through the marvelous power of the gospel; we see this power illustrated constantly on mission fields. But these persons do not and, speaking generally, cannot become leaders in aggressive Christian work among their people. On the other hand, they are apt to require constant watching and care. Strong and aggressive native churches cannot be built up by these alone.

Through considerations of this character simple schools under the care of the missionaries were started by the side of the early mission churches, and their numbers have wonderfully multiplied, while their scope and courses of study have been gradually enlarged and elevated.

It is no part of our present purpose to trace the history of the educational work conducted under the care of the Board. It is, perhaps, enough to say that at this time there are in full operation in our twenty missions over eleven hundred common or primary Christian schools, in which nearly fifty thousand boys and girls are catching their first glimpses of the great world of letters, science, art, and general learning.

But before a generation had passed the common primary school was not and could not be adequate to meet the permanent needs of the work. Little by little more education was demanded for leadership. The boarding school and high school grew as naturally out of the primary school system as the ear grows out of the blade. Still it was impossible to say to the hundreds of young men and young women who were gathered in these schools, "This much shall ye think and no more." Intellects were aroused, hitherto unknown

talents were discovered, new ambitions were begotten, and a juster conception gained of the mighty task which Christianity in non-Christian lands had undertaken. By this time the truth had become thoroughly established that the work of missionary boards was to found permanent Christian institutions, with a liberally educated and equipped native leadership. It was accepted that trained natives, and not foreign missionaries, are the natural and only legitimate permanent leaders of their people out from the land of their bondage to the promised land of God. To bring about these desired results no temporizing could be indulged in. The training for Christian leadership must be of a permanent character. Heavy demands would be made on the Christian leaders, and they must needs be equipped to fairly meet these demands. Hence it is that the higher educational institutions which are now connected with our Board are the direct outgrowth of the demands of the



NATIVE HOUSE, JAFFNA.

evangelistic work. The self-supporting, independent, self-governing, self-propagating Christian church in any land demands an intelligent, educated, Christian leadership, and this need is especially emphasized in countries where the average grade of intelligence is low. Under the influence of Christian institutions rapid development takes place, and the half-trained leader is soon left behind in the onward progress of his people. Hence a complete system of education, including the primary and kindergarten schools, high and boarding schools, colleges and theological seminaries, has gradually been developed, until now it stands rooted in the soil of the different countries, an irresistible force for the civilization, exaltation, and salvation of those lands.

With the development of this school system there has been raised up in all the countries where we are carrying on work a large corps of well-trained native teachers, who do the larger part of the work of instruction. Some of these teachers for the colleges and seminaries have had extended courses of

study in other countries. In the schools connected with this Board there are engaged over sixteen hundred native teachers, while the few missionaries

GROUP OF ALUMNI OF JAFNA COLLEGE.



attached to the schools and colleges are largely directors and general supervisors. The increased and increasing importance of these training schools

for equipping an efficient native agency is shown by the fact that in 1855 there were only one and a half trained native agents for each ordained missionary; in 1875 there were six; and in 1897 there were eighteen. Thus has the missionary force been augmented in the line of independence and self-support.

It is not a matter of theory, but of clear demonstration, that these schools bring under direct and prolonged Christian influence the brightest minds of the Oriental world. The cuts which accompany this article illustrate the changes which have been wrought among the people in two of our mission fields by the educational advantages brought them. The native house in Ceylon contrasts strongly with the picture of the group of alumni of Jaffna College, and a contrast almost as great is that between the uneducated Armenian family shown in the cut and the group of students in Euphrates College at Harpoot. But it is not in external appearance that the greatest changes



UNEDUCATED ARMENIANS.

have taken place, and it is not for such transformations as these that these institutions are chiefly laboring. The outward transformations are incidental. They are the outgrowth of the intellectual and spiritual life imparted to the people. The students have learned to think and to worship God, not images of saints or idols of stone.

Respect for the foreign institutions, and the sciences and arts and languages they teach, carries with it a respect for the religion that established the schools and sent the missionaries there to conduct them. They give also ample opportunity to the Christian young men and women of the mission churches to make the most of themselves for the sake of the work with which they are identified.

John R. Mott tells us that not more than one per cent of the young men of America receive a college education, and that this small fraction of our men control today from fifty to sixty per cent of the leading political offices of our nation. Macaulay tells us that most of the men who have been first in Par-



GROUP OF STUDENTS IN EUPHRATES COLLEGE, HARPOOT.

liament and first in the church in England for the last two hundred years have come forth from Oxford and Cambridge. When Bismarck was about to address a body of over four hundred students, representing the universities of Germany, he said to a friend near him, "I consider that the response I make

to this deputation is the most important I can make, because these young men stand for the most influential class in Germany." As it is in America, England, and Germany, so is it in India, China, Africa, and Turkey: there must be a student class, and they must have the best Christian education the united talent and consecration of a Christian world can give them, because from these are to come the native leaders of the newly forming Christian society. It is only thus that these countries can have proper native Christian leadership.

The missionaries and officers of the American Board have long been aware of these mighty facts which so largely enter into the problem of the world's evangelization, and have already seized upon certain centers and fortified them for the future of the work. It is our purpose to speak only of the twelve colleges and collegiate institutions of the Board, making no reference to our eighteen theological schools. It is evident that few are aware of the large work done by our missions in the line of the higher education of native young men and women, and some have seemed to feel that it is no part of the legitimate work of a mission board to engage in educational work. While the expense to the Board is slight compared with the great aid these schools render to the permanence, power, and scope of the purely evangelistic work, nevertheless all feel that these colleges ought, if possible, to be so endowed that they will not be dependent upon an annual subsidy from the Board for their running expenses. Such endowment would assure them of a permanent income upon which they can depend from year to year, and at the same time it would set free for purely evangelistic work the various sums hitherto appropriated to these institutions.

In the sketches of these institutions, which are to follow in succeeding numbers of the *Missionary Herald*, the present amount needed to relieve the Board of all financial responsibility for support is stated approximately. Some of them have independent corporations in this country for the management of their funds, while others are yet under the direct care of the Prudential Committee. Gifts made outright, or legacies written for any of these institutions, if made "to the Prudential Committee of the American Board for ——— College, for permanent endowment," or any other purpose, will be used by the committee for the purposes named according to the will of the donors, always keeping the funds in this country and sending only the income to the designated college.

While in some American colleges \$100,000 are necessary to found a professorship, in the most of the colleges of the Board in foreign fields this sum will be sufficient to permanently endow the entire institution on the present basis. Seven hundred thousand dollars, in addition to what they now possess, would amply endow the twelve institutions hereafter mentioned, giving them such an impulse and putting them upon such a firm foundation that their work and influence would be marvelously increased. The far-reaching power of such endowments upon the non-Christian nations of the world where these colleges are located cannot be estimated. The future Christian civilization of those lands, with all that word implies, would be almost assured thereby. It is an interesting fact that these colleges pay a considerable proportion of

their annual expenses by fees received from the students. While provision is often made by contributions from outside sources to meet a part of the expenses of an education for poor but worthy students, those who are able to do so pay most liberally for tuition and board, as the sketches which are to follow will demonstrate. The people are learning that a good education for their children is well worth the money it costs. It is impossible, however, to charge and collect enough tuition to meet the expenses of the institutions. That is impossible in any country.

The following list concisely shows the colleges and their locations, with some other interesting facts connected with them. Robert College at Constantinople was built by a missionary of the Board and has never failed to have a missionary for its president, although it has always been independent of the Board. The Doshisha at Kyoto, Japan, was started by the Board, but has now no connection with our mission. St. Paul's Institute at Tarsus has always been independent, but has a missionary for its president and is the direct outgrowth of our mission work. The above colleges are not included in the table, as our Board has no responsibility for the conduct of their work, although deeply interested in their success.

Colleges Connected with the American Board.

ASIDE from the institutions named below, there are others which grew out of the work of the American Board but are now quite independent of it. Most of the colleges here enumerated existed as boarding or high schools prior to the date of their establishment as colleges. In several of them, notably in the Euphrates and Pasumalai Institutions, the number of students is largely increased by including those in preparatory departments.

COLLEGE.	LOCATION.	Established.	Students.		Number of American Teachers.	Number of Native Teachers.	President or Director.
			Male.	Female.			
Jaffna	Batticotta, Ceylon . . .	1872	149	..	3	9	Wm. E. Hitchcock, <i>Acting President.</i>
Central Turkey	Aintab, Turkey	1874	140	..	2	5	Americus Fuller, D.D.
Euphrates	Harpoet, Turkey . . .	1878	518	428	2	34	C. F. Gates, D.D., LL., D.
Collegiate and Theological Institute	Samokov, Bulgaria . .	1880	36	..	3	5	H. C. Haskell, D.D.
Kōbe College for Girls . .	Kōbe, Japan	1882	..	110	4	9	Miss Susan A. Searle.
Central Turkey College for Girls	Marash, Turkey . . .	1884	..	50	3	4	Miss Ellen M. Blakely.
Anatolia	Marsovan, Turkey . .	1886	250	..	3	9	C. C. Tracy, D.D.
Pasumalai Institute . . .	Pasumalai, Madura . .	1890	353	..	2	21	Geo. T. Washburn, D.D.
North China	Tung-cho, China . . .	1890	74	..	3	3	D. Z. Sheffield, D.D.
International Institute for Girls	Temporarily at Biarritz, France	1890	..	48	4	3	Mrs. Alice G. Gulick.
American College for Girls,	Constantinople, Turkey,	1891	..	137	7	11	Miss M. M. Patrick, PH.D.
Foochow College	Foochow, China . . .	1893	190	..	4	4	Rev. Lyman P. Peet.

Four of the twelve colleges of the Board are exclusively for girls, and one of them is for both sexes, each department being separate. The course for the girls is not generally quite so high and comprehensive, on the whole, as that for boys, although it is rapidly approaching it. The colleges for girls are : 1. Euphrates College, Harpoot, for boys and girls ; 2. International Institution, Spain, for girls only ; 3. Central Turkey College, Marash, for girls only ; 4. American College for Girls, Constantinople, for girls only ; 5. Kobe College, Kobe, Japan, for girls only. Six of the above-named institutions have a partial endowment, amounting in all to \$190,000. This money is safely invested in this country, the income only being used for the expenses of the schools. If there could be an additional endowment for the twelve institutions, amounting in the aggregate to \$700,000, all of these institutions would thus be rendered independent of any need of annual grants from the Board for current expenses. To convince the people of the Orient that it is wise to educate their daughters has been a hard and prolonged task. The present results have been secured only after two generations of persistent effort. It was early apparent that in order to elevate and reorganize society upon a Christian basis, the condition of the Oriental women must be radically changed. Perhaps the hardest struggle of all gathered about the common primary girls' school, for it was here that the principle was contended for and won. The daughters of the earlier primary pupils are now among the students of mission girls' colleges, and these conditions are generally accepted by the men of those countries as right and proper. It can safely be said that no institutions established by the missionaries are more far-reaching and fundamental in their influence than the colleges and boarding schools for girls, and multitudes of fathers are glad to send their daughters and pay liberally for the privilege. Because of these institutions, all over mission fields one can find now, in the cities and in the smaller towns, the educated wife and Christian home. When we compare this statement with the fact that only a few years ago the institution of "home," in the sense in which we use that word, did not exist in those countries, and educated woman was something to be despised, we can get a fair comprehension of the wonderful progress already made towards a reorganized society upon a Christian basis.

In our next article we shall speak more in detail of some of these institutions.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

THE OUTSTATIONS OF CESAREA.

DR. FARNSWORTH is able to report some visits to outstations, in one of which tours he was accompanied by Mrs. Farnsworth, having to cross in the midst of a severe storm, over a

mountain pass 6,500 feet high. Of this visit he says :—

"We reached home on Monday, October 17, having been out twenty-six days, traveled 285 miles, visited eight outstations, in four of which we held

communion services, and baptized twenty-five children. We promised aid, from special gifts in my hands, to the amount of \$92.40, by means of which one preacher and three male teachers, one of whom will also act as preacher, are put into the work, and three girls' schools started that will have some help from the Board."

Of this trip Dr. Farnsworth writes:—

"The first place visited where there are any Protestant brethren was Boghaylayan. This is a town of three thousand people or more, one-third of whom are Armenians. It has now become doubly important from the fact that it is just reoccupied as a governmental center. It was occupied as an outstation for a short time, but was dropped many years ago. We found our Protestant friends very anxious for a school. One of our preachers, dismissed for lack of funds, resides here. I promised a little help if they would open a school under his supervision. Quite unexpectedly we were compelled to visit the place again on our return, and found that they had rented a place and were making repairs in preparation for a school and also a place of worship. We spent on our return a very pleasant Sunday here; had two meetings with attentive audiences, and Monday we met the teacher going on to open the school. We have great hopes of Boghaylayan. But for special funds at our command we could have done nothing for it.

"Nine miles beyond Boghaylayan is Chakmak. This was long an interesting outstation. They have a very good place of worship. The people failed to do all that they promised to do for the support of their preacher, and for about two years they have had no preacher or teacher, except a very poor girls' school for a short time. We had a busy time here from Friday till Monday. On Sunday morning our audience was nearly or quite 400. In the afternoon it was some-

what less, but quite large. The brethren, though they have no helper, have not neglected the assembling of themselves together for worship. I promised them aid to the amount of about \$40, on condition that they have a preacher and both a boys' and a girls' school. They immediately sent a committee to secure a man who had served them very successfully several years as preacher, and he is already at his post, and the boys' school is begun.

"Keller, twelve miles beyond Chakmak, was an outstation at one time. The work was not encouraging and it was dropped. A few months ago new life appeared, and we enjoyed very greatly a visit there both in going and again in returning. In each we had a pleasant evening meeting, and in the latter two children were baptized. Arrangements were made for a girls' school at this place. Two of the brethren went with us from here to Eilenje, where they, with one other young man, were admitted to the church. We had communion, baptisms, a church meeting, etc., at Eilenje, and set a young man to work as teacher, thus relieving the preacher, both that he may do his pulpit work more efficiently and that he may do more for neighboring villages."

Of Injirli and Yozgat a hopeful report is given. Of the former Dr. Farnsworth says:—

"There are some forty church members here, and they have just called back from Yozgat their former preacher, with the hope of his being ordained and installed as their pastor. Perhaps no place in our field suffered so much from the political agitations of three or four years ago as did Injirli. The church was called together for a long meeting, and at a second meeting at a communion service all the members arose and renewed their church covenant. The preacher, who arrived the same day that we did, was very grateful for our

visit, as were all the people. With much difficulty we succeeded in making arrangements for the reopening of their school."

South China Mission.

OPEN DOORS IN SOUTH CHINA.

MR. NELSON, of Canton, writes:—

"The work in South China is rapidly growing, and opportunities are many. In the providence of God doors hitherto closed are now open, and we ought to enter in; but at present, owing to pressure of work in the school and the lack of funds, we have been unable to do so.

"The rich and fertile district of Shun Sak, one end of which borders on Canton City, has during all these years been closed. Today there is not a single school or chapel in this field where the truth as it is in Christ is taught. Early this year we succeeded in getting a foothold in a small village, where we can hold services in the house belonging to one of our Christians. We have also had one colporter at work in this district, and his sale of books has been exceedingly satisfactory.

"It is estimated that there are a million people in the Shun Sak district, and it is probably true, as it is the richest silk-growing tract in South China.

"We have already received into our church in Canton a few from this district, and our hope is now to get a central place at Lak Lau, where later on a foreigner might dwell and work the district. We are willing to do what we can, but as we have only about fifty-five members here, and almost half of these are women, our strength is small. Still, we can do a little. One member who has means has promised \$100 in silver toward this central place, and others can add to this, but we need help and encouragement from home, as well as a family to prepare for this work.

"Thus far our Board has had no work in the San Ui district, but an opportunity

is now presenting itself. A Christian Chinese who has been in the United States has built a large house, and in it has provided a schoolroom for us, if we will but furnish a teacher. As yet we have not been able to meet this demand. He himself has taught his family, and several are reported as ready for baptism. The Rev. Joe Jet and I are soon to visit this place. A Bible woman and teacher for this work would be most desirable.

"In the Heung Shau district still another opening is possible. A Christian has lately opened a foreign drug store in a place with 30,000 inhabitants, and has promised to fix up a room for me where I can stay when I visit, and where good books and the Bible can be obtained and read. I think the Bible societies will aid us with books. We hope this will be the entering wedge, and that soon we can have a chapel there. There are many inquirers now at our reading room, superintended by the Rev. Joe Jet, and also at our chapel, while visitors at our home are many, and some are seekers after truth. Stated in brief our needs are: (1) One missionary and wife to come out at once and prepare for work. (2) A single lady to coöperate with Miss Cheney in the girls' school. This is an urgent and imperative need. (3) Help to maintain a preacher in the Shun Sak district and a teacher and Bible woman in the San Ui district.

"When it is remembered that last year the American Board only aided our Training School to the extent of \$40 in silver, and this year not even a dollar, and the school still lives, it can be seen that we are doing more than our share in this important work. Circumstances may compel us to close the school next

year and to devote ourselves to evangelistic work in the city and country, but

we trust friends will help us to keep on the school work as well."

Shansi Mission.

GROWTH OF THE WORK.

MR. ATWATER, of Fen-cho-fu, in reporting many signs of progress, refers first to some individual cases:—

"Yesterday I took dinner at the home of Mr. Lu, a probationer of three months' standing. He has been teacher of the Boys' Boarding School in Fen-cho-fu, and is now planning to take charge of an opium refuge at Yang Ch'uang, twelve miles from the city. He is a little man, but intense. Seven years ago, having heard that there were foreign religions in China that did not worship idols, he put his idols away, although he had not talked with any Christian personally. He tried to follow the Confucian teachings in his daily life and maintained a reputation for virtue among his villagers. This winter he attended the class taught by Mr. Liu, of Taiku, and was convicted of sin and of the necessity of trusting in Christ, and shortly afterwards asked us to take him on probation. On going home he publicly made known his joining the church, telling them in the words of Paul, 'I am not ashamed of the gospel,' and urged the claims of Christ upon his neighbors. This has just recently borne fruit in his own home. His older and younger brothers, who live in the same yard with him, have just burned all their idols. Let us hope that they will put faith in the Saviour as he does.

"About the time he took his stand as a Christian, but before he had done so publicly, his old mother lay in her last illness. He came to her and said: 'Mother, I want you to go to heaven. and now I want you to put away all wrong practices in your burial. I do not want to choose a lucky day or pick out a lucky spot for your grave, or call

in the Buddhist priests or burn paper at your grave.' After her death he quieted all objections that were raised to burying her in such an unaccustomed way by saying that the evil consequences would all fall upon himself, and the grave digger need not fear. He also wrote out his belief upon a large sheet of paper that all might read, pasted it upon a board, and set it up by her grave; and when the family buried her, he kneeled down in the open field and prayed for the peace of her soul. He has also, without the help of foreigners, been released from the payment of temple taxes by the village council.

"Another probationer, a young man of twenty who comes to be treated from Shansi, seven days away, is going home to preach the gospel, and seems very earnest.

"Our church clerk, Mr. Lei, is a portrait painter by occupation, and has lately painted the portrait of the Hsien official's wife, and was liberally paid for it. He is just arranging the marriage of his brother, which will be performed in a Christian manner. He is earnest, in season and out of season, to preach the gospel.

"We feel that the church as a whole is alive and aggressive, and that their daily lives, many of them, have power to bear testimony for Christ. We still maintain the habit of repeating the Scripture lesson for the Sunday in the large meeting before the preaching service, and it does one good to hear twenty or more men, older and younger, repeat the selection one after the other. The practice is heartily approved. We are having additions to our numbers from time to time, and expect a large number this winter."

Japan Mission.

SPIRITUAL REFRESHINGS.

MR. ALBRECHT writes from Maebashi, October 27, of the gratification felt at the transfer of Miss Griswold to that station, and of the hopeful beginnings of her work there. Of the state of the evangelical work in the province of Joshu Mr. Albrecht says:—

“Our fall work has opened with a series of meetings, all of which boded well for the future of the work. First we had our Evangelists’ Conference on September 20–22 in Takasaki. All the Kumiai evangelists came together, and each new meeting shows more plainly what a help these meetings are for strengthening the spirit of fellowship and coöperation. The aim of the meeting at this time was especially preparation for the fall and winter campaign. ‘How Can We Carry on the Work Most Successfully?’ ‘How Can We Stimulate the Church Members to More Active Individual Work?’ ‘Can We Look for a Second Pentecost?’ ‘Lessons from the Prophet Jeremiah’—these were some of the lessons we considered and which brought us all real spiritual benefit. It is certainly true that the band of evangelists working in this province, while not as scholarly as some others, are all men of a genuine, devoted Christian spirit, with whom it is a delight to work.

“As a result of this meeting we had about ten days later a meeting of as many members of the churches as felt inclined to meet together for a season of conference and spiritual refreshing. Some sixty came together at Takasaki, and if any one wanted a proof that genuine, spiritual piety has not died out under the controversies of the last few years, here was a good opportunity to get it. ‘Spiritual Power’ was the topic of the morning, with an opening address by myself, and then for two hours prayer

followed upon prayer, mingling confession, thanksgiving, and earnest seeking for power from above, often really a crying with tears. Where there are so many earnest, praying souls, as we had new evidence there are here in Joshu, we need not fear for the ultimate outcome. I think there will be some years yet of quiet, preparatory work, and comparatively few outward, visible results; but in due time there will be an ingathering that will rejoice the hearts of all who for many discouraging years have not ceased praying for the coming of God’s kingdom here in Japan. Not to grow weary in well-doing because results are not at once forthcoming, but with unwavering faith and with unflagging zeal to labor on, is, I think, what is demanded of us now. In the afternoon two hours were spent in prayerful discussion of the evangelistic work in this province, with the result that the plan of last year, although in a somewhat modified way, of banding the churches together for mutual aid and of holding at least a week’s meeting in each place, was continued, the churches bearing all the necessary expenses.

“A third meeting was the annual meeting of representatives from all the churches in the three districts of Joshu, Yashu, and Bushu, held this year at Annaka October 25 and 26. Nearly 150 gathered, and again we had seasons of real spiritual refreshing. When a pastor, with tears choking his voice, cries unto the Lord to either give him power for the awful responsibility laid upon him or to take it from him; when a leading church member pleads for more faithful observance of the Sabbath; when another prominent member who had brought great reproach upon the name of Christ publicly confesses his sin and then goes from house to house asking the forgiveness of the brethren:

when we see a member of another church who had fallen into a life of profligacy repent, and by his upright and faithful living prove his repentance so that the church can take him back again into its membership — when we witness all this we need not be discouraged, even though the number of actual converts is not yet what it was some years ago. At this meeting of the representatives of the three provinces the chief topic was ‘The Bible and Spiritual Life,’ with an opening address by your missionary and a free expression of testimony and experience following. A sunrise prayer meeting is one of the characteristic features of these gatherings. The foreigner, who spent a good share of the night lying sleepless in the same large room with twenty-six of his Japanese brethren, could perhaps not enjoy it quite as fully as those who are to the manner born, but again we thanked the Lord for the evident token of his presence and for the spirit of prayer which he had inspired in these brethren.

“So after these meetings we take up the actual work with new courage and with new power. In every church except one we have had baptisms this year and in that one there are inquirers, and I should not be surprised if before the year is out we shall see some profess their faith in Christ in that church too. The forces of evil are, however, not idle. This province has been the champion of ‘no license to prostitution.’ For nearly ten years the battle raged ere the victory had been won, but finally it was won, and public houses of ill-fame with all their attendant degradation of young women were abolished. The promoters of legalized vice have not been inactive in the mean time, and this year, with the new governor, who is known to be an advocate of the license system, they thought the time ripe for re-establishing themselves again, and so we are once more in the midst of the battle. Money is pouring in freely from the houses of

ill-fame in Yokohama and Tokyo, every newspaper in the province is on the side of licensing the evil, and the governor is in favor of it, so that the forces against us are formidable enough to make the outcome doubtful. Still the Christian people to a man and woman, and a goodly number of non-Christians, are hard at work to keep that cancer worm out of the province. The meeting of the provincial assembly in November will decide the issue.”

CHRISTIANIZING THE JAPANESE IN AMERICA.

MISS DENTON, of Tokyo, pleads earnestly for efforts in Christian lands to save the Japanese who have gone from home for study:—

“One matter that has been greatly in my thoughts of late is what can be done for the Japanese in Christian lands, that when they return to their homes they may exert an influence for Christ? The number of students now studying abroad is up in the thousands; and could every one of these men and women return to us Christians, the battle for Japan would soon be won. Here in Tokyo I am so impressed by the large number of men in high official positions who have studied abroad, while the majority of the professors in the university and other institutions of learning are all men with titles from foreign colleges. Few of these men are Christians! Why? Michigan, Yale, Harvard, have perhaps the majority of these men; but from many schools and colleges abroad come these men who ought to have learned enough of Christianity to evangelize Japan. Can't we do more for them? It is so much easier to work for one man over there, where all the help is toward Christianity, than here, where you must serve a multitude and all influences (and custom is such a strong power in the East) are dead against the gospel you preach. Do, dear friends, agitate this matter, and do not lose any opportunity to preach Christ

to these 'heathen' in our own land. New and stupendous questions are rising in Japan. The industrial problems have come to the front, not are coming, as I was about to write. Among the new cabinet are men of advanced and practical thought and education. Prison reform, labor unions, factory laws, and all the great questions of the West are the topics of the day. The great desire of the student is to study English, and many avenues for work are open.

"The churches are active, a spirit of inquiry everywhere has roused them to their responsibility, and we feel that the opportunities now are only limited by our strength and the means you put into our hands with which to push on the work. Here in Tokyo the churches have active, earnest pastors, and pastors and people have made my year's work here one of special privilege and joy."

TWENTY-FIVE YEARS IN JAPAN.

WRITING on September 28, Dr. Atkinson, of Kobe, says:—

"It is twenty-five years today since Mrs. Atkinson and I arrived in Kobe. These years inclose a large and varied experience in connection with the development of Japan. When we came to Japan one little church had been organized in Yokohama by the Presbyterian missions. The Japanese Christians were only about a dozen in number. The first public preaching of the gospel by missionaries of the American Board had just begun, and it was in Kobe, and there were no Japanese Christians as yet produced. The number of Christians now living is about 40,000. How many

have died I do not know, but I should think about 10,000.

"These twenty-five years have seen many and great changes in Japan; but in the deeper places—moral and religious—some of the changes are for the worse rather than the better. 'First that which is natural' certainly applies to the modern civilization of Japan. In due time we may expect a more rapid development of the spiritual than has yet taken place. A vast amount of truth has been communicated. The good fruits of the Christian religion are becoming known, and are increasingly appreciated; hence, I think that we may reasonably expect that at no distant day—certainly within the limits of the coming twenty-five years—we shall see a great movement towards and acceptance of the gospel.

"Rev. Mr. Harada is doing very well indeed as pastor of the Kobe church. At the September communion fifteen united by letter and three on profession of faith. There is the usual amount of steady work going on wherever there are workers. With the cooler weather theater and other mass meetings in different places will be held, up to the limit of the money contributed by the Christians, and aid given by the Board. So far as the Kobe station is concerned, I am sorry to say that I have next to nothing left to help on this kind of work. It is a great pity, for it is a most useful way of propagating Christian truth. The Japanese work better in doubles and triplets than they do alone; and both preachers and audiences enjoy these mass meetings."

Mexican Mission.

A REVIVAL.

MR. OLDS, of Parral, writing November 26, reports with great joy a number of conversions and new spiritual life among Christians:—

"Rev. Sr. Arcadio Morales was the man through whom the blessing came to us. He is pastor of one of the strongest evangelical churches in Mexico City, and his labors have been remarkably blessed

of God in his own church, in conventions, and wherever he has held special services. He is generally known as the Moody of Mexico, and more appropriately so since, when Mr. Moody visited Mexico in 1894, he seems to have received a special baptism of the Holy Spirit. Indeed, he is a wonderfully consecrated man. He seems to have but one object in life, and that is that he may be used in the service of Christ, and especially in bringing men to him. He gave his services freely, coming over 1,000 miles, the church at Parral joining with that at Chihuahua in bearing the expense of the journey, while his own church released him for the ten days' stay, to be divided between the two places.

"We had prepared as well as possible for his coming, advising the people in neighboring towns and ranches, printing invitations and circulars for daily distribution, and, most important of all, meeting together for prayer for the five days preceding the meetings. The time was not just when we would have chosen, for in the ranches the farmers were in the midst of harvesting corn and beans, which in this country means constant vigilance day and night to prevent stealing; and yet over forty came from out of town, all the way from five to sixty miles.

"Sr. Morales arrived at noon and wished to begin work at once, holding a meeting of the Christians at four o'clock. His first subject was the 'Healing of the Two Blind Men,' Matt. 9, and he made very graphic to us the awfulness of such an affliction, as well as all the circumstances attending the miracle, and then drove home the truth that according to our faith would be the measure of the cure for the spiritual blindness in and about us. In the evening every seat was taken, and the closest attention given to the 'Parable of the Lost Sheep.'

"For the evening of the next day we had to prepare more chairs and benches, and they were needed, for at least two

hundred persons were present. That night the first converts came forward, and the next there were more, and by the third night I had taken the names of eighteen. One remarkable thing about these conversions is that many of them were entire strangers to the gospel and strangers to me, who seemed on the first opportunity to hear a clear presentation of the offer of salvation to accept it. What seemed even more strange to us who had worked in this priest-ridden country is that these Roman Catholics did not have to be argued with before they would leave the Roman church, but accepted the gospel and so became Protestants, without any reference to their old faith. Sr. Morales preached the plain, simple truths of the gospel just as Mr. Moody might preach them, without special reference to Romanism, and his hearers saw at once that Romanism was false in its claims and powerless to save them!

"Our people are now very much waked up, and are looking about them as never before to see what they can do for Christ."

ONE WEEK DURING VACATION.

MISS PRESCOTT, of Parral, sends some account of a vacation experience at Las Cuevas:—

"It had been two years since I had visited the *hermanos* in Las Cuevas, where eight and nine years ago I had spent two summers teaching. I was wondering what arrangements I could make, as I could not go alone, when the native minister of that station appeared in Parral. The next morning at ten o'clock we were in our saddles ready for the twenty-mile journey. The first object that welcomes us as we near the town is the tower of the Protestant church. How happy we are when we are near enough to see it! We forget the long ride behind and push eagerly forward. At three we dismount at Don Eugenio's door, where the whole neigh-

borhood has congregated to welcome us, dogs not excepted. The wife is glad to see her husband after the two days' absence, and a dinner of beans and *tor-tillas* is soon on the table for us.

"Late in the afternoon we go out to call on some of the members of the congregation. Everyone is given a special invitation to the services on Sunday. Saturday other calls are made. On Sunday four services are well attended. This church is called 'The Church of the Holy Spirit.' Ten years ago the first service was held in a private house, and there was much interest from the beginning. The mayor of the town was one of the first believers. Very soon a house was rented and regular services were conducted by the missionary from Parral or members of the congregation. In a year from the time the work was begun a church was organized with fifty members. Six years ago the missionary, Mr. Case, moved his family and lived there six months while a church building was put up. This is the pride of all the members. During these six months Mrs. Case gave one of the girls lessons on the organ, and she is now the organist. The church has its baby organ, and it is probably appreciated more than many of the fine pipe organs at home by their respective audiences. They have never had a regular minister until last December, when a member of the El Paso Training School was stationed there.

"The services on Sunday were: Sunday school in the morning, Junior Society at three in the afternoon, preaching service at four, and the Endeavor meeting in the evening. It was ten o'clock before all had left the church and I was alone to retire. There is a little room under the tower up stairs where peace and quiet reign and rest awaits the weary. This was my bedroom while in Las Cuevas.

"Monday morning we started to visit an *hermano* who lives about ten miles from Las Cuevas. We found him sick,

but he seemed to revive wonderfully when he knew who had come to see him. He is one of my favorite brothers, and I had not seen him for years. The best in the house was served for our dinner. After the table was cleared off and the mother and children had eaten their dinner on the floor in the kitchen, we proposed to have a meeting. Twelve came together, and the interest in the singing was so great that I was afraid we would not get home that night. At last I said: 'If we keep our appointment for tomorrow we must be going.' At eight we arrived, tired, but glad we had gone. It was late the next day when we got on our horses ready for another trip. It was a lovely road, over mountains and through valleys. We arrived so late that the people had given us up, but they were glad to see us. Some of the boys had got up at midnight in order to hoe their twenty rows before we should get there. That night we had an audience of thirty. Some who had never had courage to attend a Protestant service were present. We had to close at ten, as the last candle on the ranch had given out. Services here are conducted by the *hermanos* every Sunday. Arrangements were made while we were there for Eugenio to visit them every two weeks, on Wednesday night.

"The next day we went to a much larger ranch, which we reached just at dark. I do not think an American lady had ever been seen there before, and I was a great curiosity. Supper was soon served, and people began to come in to meeting. Things move slowly here and I thought we would never begin, but we did. To close was still harder, and it was one o'clock before the house was quiet. There were only eight of us occupying the same room. Two slept on the table, two on benches, one on the counter, and the rest in beds. After breakfast I went out to find the old woman who had the night before expressed so much interest in the hymns.

She was able to read, and was quite proud of her accomplishment, as she might well be in this country. I sang over and over her favorites, until she was quite satisfied that she knew them. The people of this ranch were all strang-

ers to me when I went there, but now they are some of my best friends. At noon that day I was in Parral.

"I wished I had time to go again in other directions, but that pleasure must be deferred till another vacation."

NOTES FROM THE WIDE FIELD.

POLYNESIA.

GOOD TESTIMONY. — In the *Missionary Herald* for June last an article was given, entitled "A Study of Missionaries and their Work," in which extended quotations were made from a paper prepared by the wife of Professor David, of the University of Sydney, Australia, reporting her experiences for many months on the island of Funafuti, where she resided with her husband, who was engaged in scientific explorations. The *Chronicle* of the London Society for November contains extracts from an address by Professor David himself, given at a meeting held in New South Wales, in which he bears his personal testimony to the excellent work done among the islanders of the Pacific by the missionaries of the London Society. Professor David speaks of the habits of industry inculcated by the missionaries, which had conquered the natural characteristics of the Polynesians, making the people as he now found them thrifty and energetic. The natives could read and write well, and the children have not only been educated, but have been taught the value of leading godly and clean lives. Professor David speaks of "a grand old chief" as follows: —

"Amongst the memories which we have brought back with us from this islet, one of the most enduring will, I think, be the memory of that native chieftain who came next to the king in authority, and who used to lead our expedition when we went about from islet to islet. This chieftain was a very noble man; and when he came with us he used to bring his Bible, which he kept wrapped up very carefully in a silk pocket handkerchief, and which every morning and every evening he took out in order to read a portion from it to his native friends, after which they would join together in singing a hymn with heartfelt and deep religious fervor. The majority of the natives at Funafuti are thoroughly godly and Christian men, leading good, simple, plain, manly, and moral lives, and this happy state of things I have satisfied myself from personal inspection is the direct result of the teaching of the agents of the London Missionary Society."

Of the island of Niué, Professor David says that the people who were formerly noted for their savageness are now peaceful and industrious, living godly lives. They have built themselves fine churches and very much improved their dwelling houses, and in every way the island has prospered, owing to the work of the missionaries. Professor David also refers to the native crew of the missionary vessel, the *John Williams*, who bear themselves in a very manly and chivalrous way. At one time the steamship *Collaroi* was driven ashore, and no sailors could be found to take a boat in the rough sea to the stranded vessel. When it was learned that the *John Williams* was in a near port, some one said: "If any one can be found to do the work it is the crew of the *John Williams*." They undertook it, but the hawser they carried on board the steamer was parted, so rough was the weather, and their work was a failure. One of the underwriters came to the captain and said: "Here

is a check for your brave sailors." When the captain explained the matter to the men, telling them that the money was theirs, they refused to take it, declaring that they had not saved the ship, though they tried to do so, and they were not willing to take any money for their effort. Professor David's address closed with an appeal for better support of the London Missionary Society, saying: "I make this appeal on the ground that the work produces brave men and women, that it produces chivalrous men and women, and elevated men and women; and because I can testify from experience that it has produced men and women who have learned the lesson that we must love our enemies. I know from experience that the teachings of the society have produced happy men and women, who are striving to live in harmony with creation and with the Creator. The result of the work of this society has been that it has brought peace where before there was war, civilization where before there was savagery, and morality where before there was immorality. I would, therefore, most sincerely and fervently appeal to you to support with your very best efforts the noble work that the society is doing."

SAMOA.

WE have previously reported the death of Malietoa Laupepa, king of Samoa. The event occurred at the capital of Samoa on the 22d of August last. Rev. Mr. Newell of the London Society reports the event in the *Chronicle*, saying that the king died in the faith and hope of a Christian and in full fellowship with the church to which he was most devotedly attached. He was proclaimed king in 1869, but there was a rival for the throne and war ensued. Later he was made co-ruler with another aspirant, but in 1875 he was proclaimed sole king. Years of trouble followed for Samoa. But Malietoa most earnestly sought for peace, and to prevent bloodshed he retired to private life, and his uncle occupied the throne, and though he was recalled, he refused to take the throne till the death of this uncle. Subsequently the arrangements between Germany, Great Britain, and the United States, which governments sought conjointly to control Samoa, led to his delivering himself up to the German government in order that the "blood of Samoa may not again be spilled for me." The German government transported him to Africa, where he lived two years, but it was found afterward that it was expedient to recall him and compel him to resume the position he had abdicated. At his funeral the native pastor, his chaplain, said: "For thirty-four years this great chieftain has been striving to promote the good of his people, and to do this he has not shrunk from great sacrifices on their behalf. It is a very rough road our king has had to travel." The funeral was conducted on August 24 in a Christian way, though with military honors. Foreign consuls were present. Rev. Mr. Newell reports that during his last illness the king appreciated very highly a volume of Dr. Turner, entitled "Visitors' Book of Texts, a Manual for Sick Visitors." The Psalms, which had been the king's strength and stay during his exile, were the solace and comfort of his last days. He died with the words of the great Shepherd Psalm on his lips: "Thou art with me."

AFRICA.

UGANDA. — Bishop Tucker, of the English Church Missionary Society, started from Mengo, the capital of Uganda, in July last to visit the regions to the westward. In the kingdom of Toro, of which Kasagama is king and Victoria is "queen mother," the people accorded him a most enthusiastic welcome. Bishop Tucker speaks of this queen mother as "the most interesting native lady he ever met." She told him that it was her great desire not to go into the Kingdom without a great

number of her people. "How can I go alone?" she said. This queen mother, Victoria, wrote a letter to "the friends and chiefs and elders of the church," of which the following is a translation: "Friends, I thank God that we are one with you, although we are black and you white, because now we are one in Christ Jesus, our Lord. Therefore, my masters, persevere in praying to God to give us strength every day. Now, my friends, good-by. I am your very true friend in the one fold, Vikitoliya."

Bishop Tucker was proposing to visit the region near Albert Edward Lake and to go nearly as far as the boundary of the Congo Free State.

GREAT BRITAIN.

THE GIFTS OF BRITISH CHILDREN. — The London Missionary Society reports that it received last year through collecting cards brought in by boys and girls the noble sum of \$38,627. This was slightly less than the amount raised the year before from this source. We quote below from a report in *News from Afar* as to the use made of these gifts from the children:—

"With this money the Society was able to maintain the steamer *John Williams*, the schooner *Olive Branch*, the pretty little lugger *Niué*, the *Hanamoá*, and quite a fleet of whale-boats used by missionaries and native teachers in the South Seas and New Guinea; also the steel life-boat *Morning Star* at the south end of Lake Tanganyika, the river-boats *Jessie* at Berhampur, and *Tara* at Calcutta, and the *Gospel Boat* at Amoy. The outlay on wages, stores, repairs, and working expenses, including the heavy coal bill for the *John Williams*, was all provided for by this offering. The vessels belong to the young, and they keep them going. Besides supporting these mission ships and boats, the offering is in future to be used to keep schools for the children of converts. Last year there was only £231 10s. 1d. (\$1,157) to spare for this second purpose. Several missionaries who begged for money for such schools were disappointed to learn that there was not enough money to make them a grant. If the £231 were multiplied by ten, and could be made £2,310, the Society could use the money to great advantage in India, China, Madagascar, and other fields. It is for the children of poor Christian people that we plead."

INDIA.

PANDITA RAMABAI'S HOME. — The *Harvest Field* for November has an interesting letter from a correspondent who attended the dedication services at the Pandita's new settlement at Kedgaum, September 24. The place is thirty-six miles from Poona, and the party that went to attend this dedication service consisted of several missionaries, with one hundred and thirteen widows from the Sharada Sadan. They found a large, commodious stone building standing where a short year ago there were only mud huts. The correspondent gives the following description of the place:—

"It is a large building in the form of a *wada*, with a large square court within, and dormitories, class-room, and store-room around. There is one very large hall outside of this; it is one hundred and sixty feet long and proportionately wide. Our first meeting was in this hall. It was truly a praise meeting. Over four hundred women and children had been gathered in from heathen homes and famine-stricken districts by this dear little widow, into whose heart, even in her heathen days, God had put a burning desire for the emancipation of her Hindu sisters from the thralldom of caste; and now that he has given her the experiences of the higher life in him, she is seeking to make them sharers with her in the far

higher blessings. Her ministrations have been blessed to many of them in this respect also. I cannot think that they have got much knowledge, but that some hearts are touched there can be no doubt. Some of them gave testimony to this in their own language. Some were just able to say, "I was very hungry, and God sent her with food;" others had a sense of sin. The Brahman Pandit's was an interesting case. He had been very bigoted, and had given a good deal of trouble, but with a heart touched with divine love he has become altogether changed. He tried to bear testimony to this, but was quite overcome by his feelings.

"The more important meeting, viz., the dedication service, took place at 4.30 P.M., and was held in the open air in the large quadrangle. When the guests were seated, the women and children were marched in, singing a joyful hymn, some of them carrying flowers and placing them on the table. This, by the way, is a very pretty custom of the Hindus on festive occasions. I have often wished that one of those lovely garlands could be kept fresh for home friends to see, but alas! they soon fade away.

"The beautiful chapter, I Kings viii., on the dedication of the temple, was read by a native pastor, as also a part of Acts iv. Various friends spoke, and last of all the Pandita herself. She addressed herself to the native women chiefly; she told them how God had called her to himself, and then to this service for him. She also told them that she had not asked anyone to help her with money for this work, but that God himself had sent it to her in answer to believing prayer. After God's blessing had been asked on her, her work, and the Home thus consecrated to his service, the meeting closed with a hymn of praise and thanksgiving to God, who showed us how he can use a native woman, and give her the grace, and strength, and courage to work for him, in the face of opposition which might well have caused her to faint by the way. May many such be raised to carry on such work, and India's daughters will soon attain to the freedom with which Christ makes her people free."

MISCELLANY.

BIBLIOGRAPHICAL.

Dawn on the Hills of Táng: or, Missions in China.
By Harlan P. Beach. New York: Students' Volunteer Movement. 180 pp.

Were it not for the secondary title there are probably few who would have imagined that this volume referred to China. Mr. Beach has rendered another excellent service to the cause of missions by preparing this text-book, especially designed for mission study classes. In densest form he has presented the outline of the history of China, the characteristics of her people, the prevalent religions, the beginnings and progress of Christian missions, with ample references to sources which the student may consult in pursuing his further investigations. While expressly disclaiming the purpose to give an ex-

haustive book on China, Mr. Beach has given us an admirable epitome, which will greatly aid every one who wishes to know about the work of Christianizing that marvelous empire. Would that hundreds of clubs in our churches might take this small volume as a text-book for a winter's study. Mention should be made of an admirable map which accompanies the volume.

Jerusalem the Holy. A Brief History of Ancient Jerusalem; with an Account of the Modern City and its Conditions Political, Religious, and Social.
By Edwin Sherman Wallace, late United States Consul for Palestine. F. H. Revell Co.

The above title is the comprehensive table of contents of a book which must be of deep interest to all Christians. The author's official residence of five years in the sacred city gave him every

advantage for the study of its wonderful history and its present life, and it is also a guaranty of his capacity and trustworthiness as an observer. The book is most readable, and tells just what we wish to know of Jerusalem as it is today. There are fifteen admirable illustrations and four maps.

John G. Paton, Missionary to the New Hebrides. An Autobiography. Edited by His Brother. Vol. III. F. H. Revell Co. 50 cents.

This small volume of 100 pages forms the conclusion of Dr. Paton's autobiography of which we have heretofore had two volumes, and tells the story of his visit around the world, and of his return to the islands, with a chapter on the history of the progress of the gos-

pel in the New Hebrides. Friends in America will be specially interested in his account of his visit to this country where he was so cordially received. His shrewd notes on what he saw in this land will be as entertaining as have been his accounts of the people of the New Hebrides.

BOOKS RECEIVED.

Through My Spectacles. By Mary H. Perkins (Dorcas Hicks). Thomas Y. Crowell & Co. 75 cents. 144 pp.

Miriam. By Gustave Kobbe. Illustrated by M. J. Burns. Thomas Y. Crowell & Co. 50 cents. A story of the Nantucket New South Shoal Lightship.

The Story of the Big Front Door. By Mary F. Leonard. Illustrated. 258 pp. \$1.25.

The Psalms and Their Story. By Rev. William E. Barton, D.D. 2 vols. 256 and 265 pp. \$2.50 the set. The Pilgrim Press. Boston.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."

ARRIVALS ABROAD.

October 8. At Peking, Rev. W. S. Ament.

October 15. At Pao-ting-fu, Miss Mary S. Morrill.

October 7. At Tientsin, Misses E. G. and H. G. Wyckoff, Miss Frances E. Patterson and Miss Abbie G. Chapin; also Mrs. D. H. Thompson and Miss Rowena Bird, on their way to the Shansi Mission.

October 26. At Yokohama, Miss Fannie E. Griswold, returning to the Japan Mission.

November —. At Mardin, Eastern Turkey, Rev. W. C. Dewey, D.D., and wife.

November 4. At Constantinople, Rev. H. S. Barnum, D.D., and wife.

November 7. At Erzroom, Turkey, Mrs. Ida S. Stapleton, M.D., Miss Agnes M. Lord, and Miss Ruth M. Bushnell.

November 7. At Adabazar, Turkey, Miss Susan C. Hyde.

November 15. At Harpoot, Mrs. J. K. Browne, Mrs. C. F. Gates, Miss Teresa Huntington, and Miss Laura Ellsworth.

ARRIVALS IN THE UNITED STATES.

November 21. At San Francisco, Miss Martha J. Barrows, of the Japan Mission.

DEPARTURES.

November 12. From New York, Mrs. Carmelite B. Christie, returning to Tarsus, Central Turkey.

December 5. From Vancouver, Rev. Hilton Pedley and wife, returning to the Japan Mission.

December 17. From New York, Miss Cornelia S. Bartlett, returning to Smyrna, Turkey; also Miss Clarissa D. Lawrence, to be transferred to the Central Turkey Mission at Adana.

DEATH.

November 7. At Cleveland, Ohio, Mrs. Almona G. Severance, wife of Rev. Claude M. Severance. Mrs. Severance, whose maiden name was Almona Gill, went to Japan as a missionary in 1887, prior to her marriage. She was born in Monroe-

ville, Erie Co., Ohio, Nov. 20, 1857. She labored for the first part of her term of service in Okayama and Tottori, and after her marriage to Mr. Severance, July 2, 1892, they resided at Tsu until 1895, when they returned to the United States and took up work in this country. Mrs. Severance's health had been infirm for some time, the result, it is believed, of her faithful and self-sacrificing labors. She faced death with great calmness and trust, and from her home in Cleveland, Ohio, she entered into rest on the 7th of November last.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Bath, Winter-st. ch.	148 66
Belfast, 1st Cong. ch.	50 00
Brewer, 1st Cong. ch.	7 50
Deer Isle, 1st Cong. ch.	3 00
Machias, Centre-st. Cong. ch.	6 53
Portland, Williston Cong. ch.	52 84
Saco, J. F. Stearns,	5 00
Waterville, 1st Cong. ch.	22 49
Wells, 2d Cong. ch.	7 00
West Newfield, Cong. ch.	5 50
Yarmouth, Rev. J. E. Walker, received for preaching,	10 00
— Friends,	20 00—338 52

Correction.—In December *Herald*, for Kennebunkport, read Kennebunk, \$65.51.

NEW HAMPSHIRE.

Barnstead Parade, Cong. ch.	14 51
Campton, Cong. ch.	19 00
Colebrook, W. C. Landis,	1 00
Deerfield, 1st Cong. ch.	9 25
Dover, G. W. Benn,	50 00
East Brentwood, Rev. H. H. Colburn	4 00
East Westmoreland, Friends,	3 00
Exeter, Cong. ch.	4 35
Francestown, Cong. ch.	25 00
Hampton, Cong. ch.	15 00
Keene, 1st Cong. ch.	16 40
Mason, Cong. ch.	7 00
Merrimack, 1st Cong. ch.	18 00
South Barnstead, Cong. ch.	6 40
Tilton, Cong. ch.	42 91
Wilton, 2d Cong. ch.	23 15
Wolfeboro, 1st Cong. ch.	8 38—267 35

Legacies.—Boscawen, Mary G. Cogswell, by David Cross, Adm., 100 00
367 35

VERMONT.

Barnet, Cong. ch.	97 75
Bradford, Cong. ch.	23 00
Cornwall, Y. P. S. C. E., toward support Rev. D. S. Herrick,	6 68
Gaysville, Cong. ch.	7 28
Hartford, Cong. ch.	34 29
Hinesburgh, Cong. ch.	11 25
Island Pond, Cong. ch.	15 00
Jericho, 2d Cong. ch.	2 13
Jericho Centre, 1st Cong. ch.	20 24
Middlebury, Friend,	1 00
New Haven, Cong. ch.	33 62
Newport, 1st Cong. ch.	3 50
Orwell, Y. P. S. C. E., toward support Rev. D. S. Herrick,	25 00
Pittsfield, Cong. ch.	7 25
Rochester, Cong. ch.	2 42
Rutland, F. P. Robinson,	2 00
St. Albans, Cong. ch.	43 16
St. Johnsbury, South Cong. ch.	131 27
Stockbridge, Rev. T. S. Hubbard,	10 00
Underhill, Cong. ch.	5 00
Weston, Cong. ch.	8 25
— Friends,	7 00—497 09

Legacies.—Rutland, Mrs. Joanna C. Myrick, by Geo. L. Rice, Ex'r, 300 00

MASSACHUSETTS.

A gton, 1st Cong. ch.	5 82
Amherst, College ch.	93 02
Ashburnham, Cong. ch.,	18 37
Athol, Cong. ch.	80 67
Auburndale, Mrs. Mary C. Leavitt,	5 00
Bedford "Trust,"	10 00
Boston, Boylston ch. (Jamaica Plain), 75.18; Y.P.S.C.E. of 2d ch. (Dorchester), toward support Dr. F. C. Wellman, 100; 2d ch. (Dorchester), A friend, 1,	176 18
Braintree, 1st Cong. ch.	6 13
Buckland, Cong. ch.	70 50
Cambridge, 1st (Shepard Memorial) Cong. ch., 200; Harvard Y. M. C. A., toward support Rev. E. G. Tewksbury, 10.50; Miss Mary E. Brewer, 60,	270 50
Charlemont, 1st Cong. ch.	10 00
Chicopee, 1st Cong. ch.	24 56
Chicopee Falls, 2d Cong. ch.	37 45
Cliftondale, Cong. ch.	15 20
Clinton, Y.P.S.C.E. of 1st Cong. ch., toward support Rev. C. S. Sanders,	25 00
Cohasset, 2d Cong. ch.	91 47
Concord, Trinitarian Cong. ch.	15 44
Dalton, 1st Cong. ch., to const. JESSE T. GAGE, KNOWLES D. GAHAN, and Mrs. J. W. FULLER, H. M.,	300 00
Dedham, 1st Cong. ch.	5 25
Dudley, 1st Cong. ch.	9 60
East Longmeadow, 1st Cong. ch.	9 00
East Taunton, Cong. ch.	2 00
East Weymouth, Cong. ch.	11 08
Everett, 1st Cong. ch., of which 64.27 toward support Rev. E. P. Holton,	76 81
Fall River, Central Cong. ch., of which 800 for salary Rev. and Mrs. G. W. Hinman,	854 57
Fitchburg, German Cong. ch.	10 00
Freetown Cong. ch.	11 72
Georgetown, Memorial Cong. ch.	2 92
Globe Village, Evan. Free ch.	22 39
Gloucester, Lanesville Cong. ch.	10 00
Grafton, Cong. ch.	69 09
Hatfield, Cong. ch., for work in nominally Christian lands,	39 03
Haverhill, Friend,	15 00
Holyoke, 2d Cong. ch.	107 92
Hyde Park, Clarendon Cong. ch.	10 00
Indian Orchard Cong. ch.	22 10
Lowell, Pawtucket Cong. ch., 19.89; Aaron Blanchard, 100,	119 89
Marlboro, Union Cong. ch.	153 00
Middleboro, 1st Cong. ch.	6 00
Millbury, 2d Cong. ch.	21 76
Monson, Cong. ch., 24.34; E. F. Morris, 200,	224 34
Northboro, Cong. ch.	21 20
Northbridge, Rockdale Cong. ch.	6 50
Northfield, Trinitarian Cong. ch.	105 00
North Weymouth, Y. P. S. C. E. of Pilgrim ch. for Forward Movement in China,	2 00
Norton, Trinitarian Cong. ch.	13 68
Norwood, Y. P. S. C. E. of 1st Cong. ch., for missionary, Fochow,	2 50
Palmer, 1st Cong. ch. (Thorndike)	23 03
Peabody, South Cong. ch.	250 00
Pittsfield, Primary Dept. of Sab. sch. of 1st Church of Christ, for native pastor, Fochow,	35 45

Plympton, 1st Cong. ch.	3 35
Royalston, 1st Cong. ch.	4 03
Rutland, 1st Cong. ch.	28 35
Salem, Tabernacle Cong. ch., 24.40;	
Y. P. S. C. E. of Crombie-st. ch.,	
for native helper, Madura, 6.50,	30 90
Shelburne, Y. P. S. C. E., toward sup-	
port Rev. Dwight Goddard,	25 00
Somerville, Prospect Hill Cong. ch.	71 69
South Byfield, Cong. ch.	8 45
Springfield, Olivet Cong. ch., 39.55;	
Memorial ch., 18.55; Mr. and Mrs.	
E. T. Dill, 5,	63 10
Stoneham, Cong. ch., add'l,	5 00
Waltham, Trinitarian Cong. ch.	20 80
Ware, East Cong. ch.	565 83
Watertown, Phillips Cong. ch.	78 19
Wellesley, Cong. ch.	45 00
West Boylston, Friend,	1 00
Westfield, 1st Cong. ch.	135 00
West Springfield, 1st Cong. ch.	15 00
Williamsburgh, Helen E. James,	50 00
Winchester, 1st Cong. ch.	15 15
Worcester Co., Friend,	5 00
—— Friend,	1 00—4,709 98
Legacies.— Andover, Miss Alice Rog-	
ers, by Thomas M. Babson, Ex'r,	500 00
Conway, Sarah C. Forbes, by Sam-	
uel D. Conant, Adm., add'l,	644 72
Lawrence, Mrs. Maria T. Benson, by	
Mrs. A. T. Brewster, Trustee, add'l,	20 00
Newburyport, Harriet M. Savory, by	
Louis Patiquin, add'l,	24 63—1,189 35
	5,899 33

RHODE ISLAND.

Providence, Union ch., toward support	
of missionary,	20 00

CONNECTICUT.

Abington, Cong. ch.	1 00
Bridgewater, Y. P. S. C. E., toward	
support Rev. John Howland,	2 50
Columbia, Cong. ch.	63 18
Essex, 1st Cong. ch.	27 88
Fairfield, Cong. ch., to const. GEORGE	
DONALD, H. M.	137 43
Falls Village, Cong. ch.	4 68
Gilead, Cong. ch. La. Soc.	30 00
Granby, South Cong. ch.	17 81
Greenwich, 2d Cong. ch.	465 70
Hartford, Park Cong. ch., 154.70;	
Glenwood Cong. ch., 5.06,	159 76
Huntington, Cong. ch.	30 00
Middletown, 1st Cong. ch.	26 80
Mount Carmel, Cong. ch.	18 73
Naugatuck, Cong. ch.	18 00
Nepaug, Cong. ch.	19 80
New Haven, Church of the Redeemer,	
364.02; Dwight-place Cong. ch.,	
122.39; Grand-ave. Cong. ch., 100;	
B., for native helper, Madura, 50,	636 41
New London, 2d Cong. ch.	738 40
New Milford, 1st Cong. ch.	272 65
New Preston, Rev. Henry Upson,	5 00
Norfolk, Cong. ch.	388 75
North Woodbury, North Cong. ch.	27 44
Orange, Cong. ch.	25 00
Plainfield, 1st Cong. ch.	14 52
Plantsville, Cong. ch.	19 07
Ridgebury, Cong. ch.	14 00
Rockville, Friend,	20 00
South Canaan, Cong. ch.	5 32
South Norwalk, Cong. ch. (of which	
100 from F. A. Ferris; 50 from	
Mrs. F. A. Ferris; and 50 from	
Jacob M. Layton), to const. ELIZA	
G. PLATT, Mrs. J. MILTON CO-	
BURN, and ARCHER B. JENNINGS,	
H. M.	363 16
Stafford Springs, Cong. ch.	10 50
Vernon Centre, Cong. ch.	15 00
Watertown, 1st Cong. ch.	55 00
Windham, Cong. ch.	1 00—3,634 49
Legacies.— Cornwall, Silas C. Beers, add'l,	498 50
	4,132 99

NEW YORK.

Berkshire, 1st Cong. ch.	65 78
Brooklyn, Ch. of the Pilgrims, 2,064.-	
57; Tompkins-ave. Cong. ch., 1,000;	
Plymouth Cong. ch., 305.12; Y. P.	
S. C. E. of Bethesda Cong. ch.,	
toward support Rev. W. W. Wal-	
lace, 125; South Cong. ch., 60.88;	
Bushwick-ave. Cong. ch., 22.65,	3,578 22
Cornwall, An Anarchist,	5 00
Corona, Union Cong. ch.	18 63
Cortland, 1st Cong. ch.	100 00
Greene, 1st Cong. ch.	13 94
Jamesport, Cong. ch.	6 25
Malone, Fred M. Eames,	5 00
Moravia, 1st Cong. ch.	10 00
New York, Charles Dana, 200; J. A.	
SANDERS, to const., with other dona-	
tions, HIMSELF, H. M., 50,	250 00
North Lawrence, Almira Williams,	5 00
Oswego, Cong. ch.	41 54
Phœnix, Cong. ch.	20 00
Randolph, 1st Cong. ch.	15 15
Roscoe, 1st Cong. ch.	8 48
Saratoga Springs, N. E. Cong. ch.	30 68—4,173 67

NEW JERSEY.

Chester, J. H. Cramer,	25 00
Newark, Y. P. S. C. E. of Belleville-	
ave. Cong. ch., for native preacher,	
Madura,	10 00
Paterson, Auburn-st. Cong. ch.	2 00
Plainfield, Cong. ch.	150 00—187 00

PENNSYLVANIA.

Germantown, Rev. John P. Hubbard,	24 00
Kane, Cong. ch.	15 00
Pittsburg, Geo. H. Christy,	200 00
Ridgway, 1st Cong. ch.	63 29
Scranton, Plymouth Cong. ch.	4 00—306 29

FLORIDA.

Lake Helen, Cong. ch.	7 64
St. Petersburg, La. Mis. Soc.	4 20—11 84

ALABAMA.

Birmingham, Cong. ch.	50
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LOUISIANA.

Hammond, Cong. ch.	6 06
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INDIANA.

Whiting, Plymouth Cong. ch.	2 50
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MISSOURI.

Iberia, Cong. ch.	1 10
Kansas City, M. Marty,	25 00
Kidder, Cong. ch.	11 25
St. Louis, Bethlehem Cong. ch.	2 00
Sedalia, 2d Cong. ch.	5 78
Springfield, 1st Cong. ch., 34.94; Ger.	
Cong. ch., Friend, for native worker,	
Eastern Turkey, 4,	38 94—84 07

OHIO.

Ashtabula, 2d Cong. ch., special gift,	5 00
Brownhelm, Cong. ch.	8 20
Cleveland, Bethlehem Cong. ch. and	
Sab. sch., 51.48; Theodore M.	
Bates, 10,	61 48
Edinburgh, Cong. ch.	10 00
Kent, 1st Cong. ch., int. on a legacy,	60 00
Oberlin, 2d Cong. ch., 92.93; Friend,	
75,	167 93
Ravenna, 1st Cong. ch., Sarah C. Hart,	1 00
Saybrook, Friend,	3 00
Toledo, 1st Cong. ch.	200 00
Vermillion, Cong. ch.	5 25
Wakeman, 2d Cong. ch.	4 81—526 67

ILLINOIS.

Aurora, Rev. K. A. Burnell,	25 00
Bowinaville, Cong. ch.	23 61
Chicago, Kenwood Evan. ch., 121.31;	
Students of Chicago Theological	
Seminary, toward support Rev. C.	
N. Ransom, 27.25; Warren-ave.	
Cong. ch., 27; Friend, 300,	475 56
Delavan, R. Hoghton,	20 00
Elmwood, Cong. ch.	10 67
Greenville, Presb. Cong. ch.	8 50
Harvey Cong. ch.	30 00
Marseilles, Cong. ch.	42 30
Mazon, Park Cong. ch.	5 40
Millburn, Cong. ch.	12 00
Nora, Mrs. M. Camplin, 5; H. H.	
Diggs, 5; Friends, 3,	13 00
Normal, Cong. ch.	24 75
Oak Park, 1st Cong. ch.	98 45
Odell, 1st Cong. ch.	40 00
Oneida, Cong. ch. and Sab. sch.,	19 12
Ottawa, 1st Cong. ch.	51 85
Paxton, Cong. ch.	98 41
Payson, J. K. Scarborough,	200 00
Rantoul, Cong. ch.	7 00
Ravenswood, Cong. ch., W. R. R.	20 00
Somonauk, Cong. ch.	8 30
Springfield, Hope Cong. ch.	5 00
Wayne, Cong. ch.	12 00—1,250 92

MICHIGAN.

Adrian, Ellen C. Shaw,	5 00
Church, A. W. Douglas,	5 00
Columbus, Cong. ch.	27 65
Detroit, 1st Cong. ch. 225; Mrs.	
Orpha P. Talcott, 30,	255 00
Dundee, Cong. ch.	3 50
Freimont, Cong. ch., add'l,	1 25
Grand Junction, Cong. ch.	10 00
Hancock, Cong. ch., to const. Rev.	
EDWIN MORE, JR., and A. F. Mc-	
DONALD, H. M.,	158 34
Holbrook, Almon Gilbert,	5 00
Imlay City, 1st Cong. ch.	3 50
Kalamazoo, 1st Cong. ch.	55 00
Litchfield, 1st Cong. ch.	13 32
Merrill, Cong. ch.	3 00
Muskegon, Cong. ch., add'l,	1 00
Northport, Cong. ch.	10 00
Ovid, Cong. ch.	14 71
Perry, 1st Cong. ch.	5 00
Port Huron, 1st Cong. ch.	119 65
Prattville, Cong. ch.	2 72
Shiloh, Cong. ch.	1 00—639 84

WISCONSIN.

Baraboo, Cong. ch.	15 43
Elkhorn, 1st Cong. ch.	24 24
Kaukauna, Cong. ch.	2 80
Merrill, Scan. Cong. ch.	3 00
Milwaukee, Boh. Cong. ch., Sab. sch.,	
and V. P. S. C. E.,	3 28
Necedah, Cong. ch.	7 75
Pleasant Valley, Cong. ch.	4 91
Rosendale, 1st Cong. ch.	25 00
Sturgeon Bay, Cong. ch.	42 42
Union Grove, Cong. ch., add'l,	2 37
Trempealeau, Cong. ch.	2 00
West Salem, Cong. ch.	36 10—169 30
Legacies.—Beloit, Mrs. Ellen B.	
French, by A. P. Waterman, Ex'r,	
add'l,	500 00
	669 30

IOWA.

Avoca, Ger. Cong. ch.	5 00
Clarion, Mary Schaefer,	6 50
Decorah, Cong. ch.	33 00
Eldon, Cong. ch.	4 00
Fairfield, Cong. ch.	9 18
Gem Point, Cong. ch.	1 75
Harmony, Cong. ch.	20 40
Iowa City, Cong. ch.	40 67
Keokuk, in memory of Mr. and Mrs.	
Kellogg Day, from their daughters,	10 00

Lakeside, Cong. ch.	8 85
McGregor, Cong. ch.	50 53
Maquoketa, 1st Cong. ch.	10 58
Mitchell, Cong. ch.	6 40
Mount Pleasant, 1st Cong. ch.	7 50
Muscatine, Pilgrim Cong. ch., 22, and	
Sab. sch., 3, for catechist, Madura,	25 00
Newton, Gulielma Zollinger,	10 00
Oakland, 1st Cong. ch.	10 19
Orient, Cong. ch.	3 75
Osage, Cong. ch.	73 85
Oskaloosa, Cong. ch.	6 04
Polk City, Cong. ch.	11 48
Prairie City, Cong. ch.	6 17
Postville, Cong. ch.	13 00
Red Oak, E. M. Carey, for Forward	
Movement,	25 00
Traer, Cong. ch.	16 50
Waterloo, Rev. M. K. Cross,	10 00—425 34

MINNESOTA.

Lamberton, Cong. ch.	18 00
St. Cloud, 1st Cong. ch.	36 65
St. Paul, People's Cong. ch.	25 00
Sleepy Eye, Cong. ch.	7 50
West Duluth, Plymouth Cong. ch.	4 00—91 15

KANSAS.

Emporia, 2d Cong. ch.	3 00
Garnett, Cong. ch.	16 35
Kanwaka, Cong. ch.	2 12
Kensington, 1st Cong. ch.	3 15
South Bend, Cong. ch.	5 00
Wabunsee, 1st ch. of Christ,	28 00—57 62

NEBRASKA.

Aurora, Cong. ch.	26 50
Beaver Creek, Ger. Cong. ch.	2 00
Brunswick, Cong. ch., Individual,	1 00
Dodge, Cong. ch.	4 95
Hallam, Cong. ch.	5 66
Howells, Cong. ch.	4 42
Liberty Creek, Ebenezer Ger. Cong.	
ch.	2 50
Lincoln, Plymouth Cong. ch., to const.	
REV. JOHN DOANE, H. M., 50.25;	
Ger. Cong. ch., 5,	55 25
Princeton, Cong. ch.	5 00
Springfield, Cong. ch.	6 50—113 78

CALIFORNIA.

Auburn, Cong. ch.	8 00
Ferndale, Cong. ch.	20 00
La Mesa, Cong. ch.	5 00
Norwalk, Bethany Cong. ch.	1 50
Otay, T. G. Ellis,	1 00
Palo Alto, C. B. Shaw,	65
San Andreas, Cong. ch.	4 00
San Francisco, 1st Cong. ch.	238 75
Santa Ana, 1st Cong. ch.	11 00
Stockton, Cong. ch.	18 25—308 15

OREGON.

Astoria, Cong. ch.	43 75
Corvallis, 1st Cong. ch., 5; Plymouth	
Cong. ch., 1.50,	6 50
Forest Grove, Cong. ch.	22 75
Hubbard, Y. P. S. C. E., toward sup-	
port Rev. G. H. Hubbard,	5 00
Portland, Conrad Repp,	5 00—83 00

COLORADO.

Manitou, Cong. ch.	25 00
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WASHINGTON.

Puyallup, Cong. ch.	1 00
Ritzville, 1st Cong. ch.	36 35
Riverside, La. Mis. Soc.	25
Snohomish, 1st Cong. ch.	16 00
Spokane, West Side Cong. ch.	3 40—57 00

NORTH DAKOTA.

Dwight, Cong. ch. 2 00

SOUTH DAKOTA.

De Smet, Cong. ch. 2 70
 Meckling, Cong. ch. 5 00
 Pierre, 1st Cong. ch. 11 87
 Webster, Cong. ch., add'l, 25
 Willow Lakes, Cong. ch. 1 75
 Yankton, Cong. ch. 70 00 — 91 57

MONTANA.

Livingston, Holbrook Cong. ch. 25 06

IDAHO.

Challis, 1st Cong. ch., 6.40; Woman's
 Mis. Union, 4.10; Mrs. L. H.
 Johnston, .25, 10 75
 Morse, Mrs. E. J. Barjeson, 25 — 11 00

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185 83

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	1,474 72
Donations received in November,	24,295 01
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	26,882 86

Total from September 1 to November 30, 1898: Donations, \$80,587.11; Legacies, \$8,839.10 = \$89,426.21.

For Young People.

RUTH OF MICRONESIA.

BY MRS. SARAH J. PRICE, OF RUK.

ABOUT twenty-four years ago a little baby girl opened her bright eyes and looked around on the island of Uala in the Ruk lagoon. It was not to much of a heritage that she had come. A hut without sides, thatched overhead, the ground for a floor, and filled to overflowing with the children who had come before and the numerous relatives who lived with the father and mother in this rude home. She was not troubled with clothing, and had plenty of care and attention, so the days of her childhood glided by very much as the life of a little animal.



A HEATHEN DWELLING ON RUK.

As she grew older she was playing one day with some other children in the sand on the seashore, when they saw a boat approaching. "Who is that?" the children cry. "Oh!" said a man standing by, "that is the missionary, and he will kill you children if you don't get out of the way." At these cruel words the children fled like frightened deer to the underbrush, where they peered forth at good old Moses, the native teacher from Ponape, who had come alone to bring the gospel to these islands.

Months went by, and the children learned that Moses loved them and

would not hurt them, but, on the contrary, had come to teach them. In time the white missionary and his wife, Mr. and Mrs. Logan, came to live on this island, and little Fitr-a-fitr, or Scissors, as her native name meant, learned more of the new doctrine, and she liked it.

When Mrs. Logan started her school for girls on Ruk, Ruth, as she was named after she became a Christian, was one of the nine girls who first came into the school. She was now a girl about twelve years old, quick to learn, bright in everything, but willful at times, and having a high temper as so many of the native girls do. Chilion, one of the young men in the training school, who is shown in the engraving with Miss Abell, after a few years chose her for his wife, and notwithstanding much opposition from her family, they were

married on board the little schooner *Robert W. Logan*, which was to take them to Oniop as teachers. They were at this island about eighteen months, when they grew homesick and returned to Ruk on one of the little trading vessels which ply in those waters.

It was not thought best at that time to take them again into the training school, so they went back to live among Ruth's people. Here for many months they lived pure, good lives in the midst of such vileness as we cannot even imagine. When my husband and I went to Ruk, in 1894, Chilion and Ruth came to help us in our work; Chilion to milk the cows and do the washing, and Ruth to help me in the house. From the first she won my heart, she was so quiet and ladylike, so



RUTH, WITH MRS. PRICE AND HER TWO CHILDREN.

different from most of the native women. As the years went by and the two dear babies came to brighten our lives, it was Ruth who was my willing, faithful helper. With a deftness remarkable for a native she helped care for the little ones and learned to do the many things about the house which would relieve me from care. She it was who learned to get the breakfast, that I might rest in the morning, and to make the bread because it was too hard for me, and a thousand other little things which no one else could do. When the dear babies were laid to rest, just one year apart, Ruth's sorrow was as great as was ours, for she alone had been allowed to share in their

care. Do you wonder that I grew to love her as my own child, for she had filled a daughter's place to me.

When we moved from the old place on Uala to the new one on Kinamue Ruth's friends were determined she should not go with us. Chilion was undecided and Ruth's mother and brothers pleaded with her not to leave them. Their home was a mile or two from our place. I felt that if they stayed and we went, leaving them, there was great danger of their being overcome with the sin and heathenism which were all around them, and I could not give them up. Night and day I besought God to keep and save them, and he heard and answered. They decided to go with us, and from that day to the day she went home to her reward, Ruth was our strong helper in every good thing. Chilion has been at the head of our day school for over a year and is a most efficient helper. When it was decided that I should return to America, I dreaded to break the news to Ruth, for I knew she would sorrow deeply.

One day when up in my room I told her all, and she clung to me, crying as if her heart would break. "Oh, Mamma Price! how can—how can I let you go?" was her cry over and over again. Finally I said: "Ruth, I left my child in America to come to you. All these years I have been here loving and helping you; cannot you let me go for a while? She wants



MISS ABELL AND CHILION.

me. After a little I will come back to you and be with you always." "Yes," she said, "I can." And from that day no murmur escaped her lips. She helped me in every way possible to prepare for the journey. She wrote to the one in America, "I am sending Mamma Price home to you because I know you want to see her. I am glad because I know you will be happy." The young people from our school accompanied us aboard the *Morning Star*, and the girls sang in English, Ruth leading them, "God be with you till we meet again."

With Ruth that meeting will be at Jesus' feet in the bright world above, for three weeks after I left she went to join the Saviour and the two dear little white babies she loved so much. She was taken with an influenza, then prevalent in the islands, and was ill only a short time. From the first she said she did not want to take medicine, since she wanted to go to Jesus.

Her continual prayer was, "Pray for me that I may go to Jesus." Mr. Price wrote that the light on her face was wonderful when they talked to her of Jesus. Her friends came, determined to take her home, and it is thought the excitement caused her death, as she screamed and cried whenever they spoke to her about it. They were finally induced to go without her, and she was removed into the house of Mrs. Foster, that she might be better cared for. She sang the hymn, "Is There One Prepared for Me?" and "The Home of the Soul." To the last she was glad and happy in going to be with Jesus. No fear, no dread—perfect peace. This is what the gospel of Christ does for these little ones in the far-away isles of the sea.

Ruth's happy going home made a deep impression on all around her. Mr. Price said: "It is worth our coming to Micronesia to have held and



WHARF BUILT BY THE CHRISTIAN NATIVES OF RUK.

helped Ruth." She was laid to rest beside the babies on the beautiful hill overlooking the sea, but I love to think of her, redeemed, washed white in the blood of the Lamb, a jewel in his precious crown. We who live in the home land cannot appreciate what it means to live such a life and die such a death in a heathen land; but our Father knows. "He also that had received the two talents came and said, Lord, thou deliverest unto me two talents; behold I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant. Thou hast been faithful over few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

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